THE

BUDGET,

A

COLLECTION of LETTERS,

IN FAVOUR OF

PUBLIC LIBERTY.

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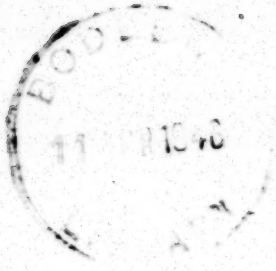

A

COLLECTION

OF

Letters and Eſſays, &c.

LONDON CHRONICLE, *July* 20, 1766.

SIR,

THERE is not any thing more idle than panegyric. It rouſes curioſity, awakes attention, excites ſuſpicion, cauſes examination, and thereby fruſtrates its own deſign. Why are men to be immoderately magnified? Why are ſentiments attributed to them, which they themſelves, when living, would have bluſhed to have avowed?

The late Biſhop Hoadly had great parts, and did moſt conſiderable ſervice by his writings to the cauſe of liberty both civil and religious. This is truth, truth which ought to be ſaid, and had this

only been ſaid, the world would have acquieſced in it with pleaſure, beſtowed the praiſe due to his merit, and even in ſome degree over-looked the repugnancy of his practice to his principles. But when we are told, that notwithſtanding his demoliſhing eccleſiaſtical authority, and deſtroying teſts, which he moſt effectually did, "that he was ſo "happy as to live long enough to reap the full "earthly reward of his labours; to ſee his chriſtian "and moderate principles prevail over the king-"dom in church and ſtate; to ſee the non-confor-"miſts at a very low ebb, for want of the oppoſi-"tion and perſecution they were too much uſed to "experience from both; many of their miniſters "deſiring to receive their re ordination from his "own hands, and many of their congregations "not able to ſupport any miniſter amongſt them, "or elſe receiving contributions from their bre-"thren of London to that end; to ſee the general "temper of the clergy entirely changed, the "Biſhops preferring few or none of intolerant "principles, and the clergy claiming no inherent "authority, but what is the natural reſult of their "own good behaviour, as individuals in the diſ-"charge of their duty; to ſee the abſurd tenet of "indefeaſible hereditary right, and of its genuine "offspring an unlimited non reſiſtance, abſolutely "exploded; and the proteſtant ſucceſſion in the "preſent royal family as firmly fixed in the hearts "and perſuaſions of the people, as in the laws of "God and the land*:" When, I ſay, in this Hoadleian

* See Biſhop Hoadly's article drawn up by his ſon in the laſt vol. of Biographia Britannica.

Hoadleian period, we are told theſe extraordinary things, 'tis natural for us to make reflections.

1. We obſerve the Biſhop did not live to ſee his chriſtian and moderate principles prevail over the kingdom in church and ſtate. His own *plain account of the Lord's ſupper*, though a moſt admirable, and the only rational performance on the ſubject, was publicly treated by numbers, great numbers of the clergy, with bitterneſs, virulence, and malice, and his name was and is treated by the ſame men, and multitudes of their deluded followers, moſt diſgracefully. We well know the prieſthood never chuſe to be ſtripped of their powers or poſſeſſions, tho' incapable of making out any fair claim to them.

2. We may well aſk, Did the Biſhop indeed think oppoſition and perſecution the occaſion of non conformity? No, he knew it to be founded on the right of private judgment, and the ſufficiency of the ſcriptures; and conſequently could not be cauſed, though it might be confirmed by oppoſition and perſecution.

3. It is to be obſerved, that a man of the Biſhop's large and liberal turn of mind could not take pleaſure in ſeeing the non-conformiſts reduced to a very low ebb. He knew very well their attachment to the revolution and the Hanover ſucceſſion; their zeal for civil liberty, and their uſefulneſs to reſtrain the pride and luſt of power, and excite the induſtry and vigilance of the ſtate-clergy, and therefore could not conſiſtently with his avowed principles, wiſh for or be pleaſed with their annihilation. In the eyes of the friends, the real friends of liberty, the diſſenters as ſuch, muſt be dear, and

none can wiſh them at a low ebb but ſuch as are conſcious they themſelves practiſe what is unjuſtifiable, ridiculous, or repugnant to liberty and the goſpel. To theſe kind of men diſſenters will be always troubleſome fellows; as indeed they ought to be.

4. It does not appear that the Biſhop ſaw the general temper of the clergy entirely changed; nor is it true that few or none of intolerant principles were preferred by the Biſhops. Were the tempers of *Hare*, *Sherlock*, and *Potter*, his three great antagoniſts, changed? Were the diſpoſitions of *Wake*, *Gibſon*, or *Gooch* changed? Were not theſe thorough churchmen, and the encouragers of ſtaunch churchmen, as well as conſtant oppoſers of every thing tending to reformation? Were not *Stebbing*, the intolerant *Stebbing*, and the zealous *Snape* preferred, and many others of the like deteſtable principles? And were not many ſuch conſtantly preferred during the Biſhop's life?

5. Whether the doctrines of indefeaſible right and non-reſiſtance be abſolutely exploded is more than the biographer can tell: Some tranſactions from the year 1745, to the preſent day, ſeem to contradict the aſſertion. But be this as it may, I ſincerely wiſh he may not be miſtaken in his aſſertion, that the proteſtant ſucceſſion in the preſent royal family is as firmly fixed in the hearts and perſuaſions of the people, as in the laws of God and the land. May it ever continue ſo to be! and may it be the diſtinguiſhed glory of the Brunſwick race to guard the liberties, and promote the happineſs of Britons. *Yours, &c.*

ANTI-PANEGYRIC.

QUES-

QUESTIONS.

July 22, 1766.

WHAT number of jeſuits are likely to dine together this year, in London, on * Saint Ignatius's day, July 31?

What number of popiſh prieſts of other orders?

Will the proteſtant youths, who have been educated in the popiſh ſeminaries in Flanders, be permitted to have the honor of dining with them?

Will Sacerdos Ruſticus? Or be veniſoning elſewhere?

* Was you (his confeſſor, a jeſuit,) yeſterday at ſome entertainment? I was, he anſwered, for you know yeſterday, July 31, was St. Ignatius's day, and we *always* celebrated his anniverſary.——— ſent us a ſide of veniſon for that purpoſe, which we ordered to be dreſſed at the —— inn and tavern in Holborn: there we met to regale ourſelves and be merry: the man of the houſe furniſhed us with ſome of the beſt French wine I ever drank in England. We were four and twenty jeſuits; we have not made ſo *fine* an appearance theſe many years; but we were *not all* there; for ſome were ſick, and others were otherwiſe employed, &c. &c.

Mr. A———d's motives for renouncing the popiſh, and re-embracing the proteſtant religion, in which he was educated. London printed 1758, in octavo.

To the PRINTER.

SIR, *July* 24, 1766.

I AM now to examine the teſtimonies of the Pretender's courage. I neither appealed to *Hiſtories* nor *Gazettes* for an account of his *wanton cruelty* at *Preſton Pans*. My words are theſe. "Among whom (*viz.* a few ſtraggling and deſerted "fugitives) *He is ſaid* to have done *ſome* execu-"tion." And this is ſaid to this hour. And is rendered highly probable by the following circumſtances of his behaviour immediately after the battle, reported by an eye-witneſs.

"After this I went to the road-ſide, where the "Chevalier (who by the advice of *Perth*, *&c.* had "ſent to *Edinburgh* for ſurgeons) was ſtanding.—"He was exceeding merry.—When talking of the "wounded, he ſeemed *no way affected*.—Then he "refreſhed himſelf upon the field, and *with the* "*utmoſt compoſure*, eat a piece of cold beef, and "drank a glaſs of wine *amidſt the deep and piercing* "*groans of the wounded and dying, who had fallen* "*a ſacrifice to his ambition*."—A ſtriking picture of the Pretender's *magnanimity*, which needs no comment! The ſurgeons were ſent for by the advice of *Perth*, who is allowed on all hands to have been a man of *humanity*.

The account above is taken from Mr. *Andrew Henderſon*'s Hiſtory of the Rebellion, reprinted at Lon-

London from the Edinburgh edition, eſteemed to be written with impartiality, and (the hiſtorian himſelf having been an eye witneſs of moſt of the facts recorded in it) upon the beſt authority.—From this hiſtory I likewiſe took the account of the Pretender's ſtation at *Falkirk*. Dr. *Smollet*, it ſeems, has aſſigned him a more honourable poſt in that engagement. But when I ſpoke of the ſilence of *hiſtory*, I did not mean to undertake for the ſilence of *romance*, made *complete* from accounts of the Pretender's valour ſent by the rebels to *Paris*, and other documents of equal truth and modeſty retailed in the *Caledonian Mercury*. But what after all hath *Smollet* ſaid of the Pretender's valour at Falkirk? "The Prince, ſays he, who ſtood in "the front of the line, gave the ſignal to fire, by "*waving his cap*." But that he *advanced* with his troops, or contributed by *any other exploit* to break the aſſailants, the *Complete Hiſtorian* ſayeth not.

So much for the Pretender's *exploits* in the engagements at *Preſton Pans* and *Falkirk*. Let us now inquire how he behaved in a *third*. "Though "his followers fought three battles in *Scotland*, he "did nothing in them that put his perſonal cou-"rage above queſtion; and the moſt knowing in "the military art, think that he rode, for a brave "man, too ſoon off the field at *Culloden*." So ſaith Mr. *Tindal* in his Continuation of *Rapin*'s Hiſtory of England. And with this account the Pretender's friends ought to be more than contented; they ought to be thankful. For the honeſt truth is, that he rode off the field *before his army was broken*, as hath been atteſted by many perſons worthy of all credit, but particularly by

two officers of high rank in the Duke's army, preſent in the engagement, and much about his Royal Highneſs's perſon; and who may be preſumed to be full as tender of their General's honour, as this pretended *Friend to Truth*.

But to put this matter out of all diſpute for the future, I will cite one of the Pretender's own hiſtorians, who gives the following account. "Af-" ter the Highlanders gave way at the battle of " *Culloden*, the Pr. was forced off the field by Ma-" jor *Kennedy* and other officers, *while the French* " *forces and ſome few Scotch kept the Duke's army* " *engaged* FOR SOME TIME *to prevent immediate* " *purſuit.*"

Now whether the French forces (who according to *Smollet* did not fire a ſhot) and a few Scotch, or any other than the *unbroken* army of the rebels, could, on that day, keep the Duke's army ſo engaged for *any* time, as to prevent *all* his Royal Highneſs's troops from immediate purſuit, may be left to the deciſion of any man of common ſenſe. The conſequence is, that the Pretender fled from the field of Culloden *before his army was broken*. The above citation is the firſt paragraph of *A genuine and true Journal of the moſt miraculous Eſcape of the young Chevalier*, aſcribed to a Man-midwife of Yorkſhire, who was in durance for the cauſe: A circumſtance, which *gave him many opportunities of converſing with the chief of the parties who were inſtrumental in conducting and aſſiſting* the ſaid Chevalier *in his eſcape*, as we learn from his preface.

Mr *Tindal* indeed above quoted, adds to the end of the paragraph, " If the young chevalier ha-

" no

" not perſonal courage, he poſſeſſed ſome what ſo " like it, that it impoſed upon all about him." Quite otherwiſe. Appearances might impoſe upon ſome few at a diſtance, but none were leſs impoſed upon than thoſe *about him* during the whole expedition. Excluſive of the uſe of his name to the cauſe, his inſignificance among them was no ſecret even to lookers on. Weak as he was, he could ſee and complain of his want of influence and authority. Which would never have been the caſe, had he either had a tenth part of the courage or the conduct of *John Sobieſki*.

And this reminds me of *The Friend of Truth*'s attempt to reconcile *Voltaire* and *Smollet*. Previous to which he ſhould have attempted to reconcile *Voltaire* to himſelf; who, as this man quotes him, begins with ſaying, that the pretender, *exerted all the virtues of his anceſtors, and the courage of his mother's father* IN VAIN, and immediately after tells us, that HE PERFORMED GREAT EXPLOITS. But the truth is *Voltaire*'s original diſowns the nonſenſe here fixed upon him by this *numb-ſculled* friend to truth. And the two hiſtorians ſtill remain unreconciled. *Smollet* ſays of this hero, that he was *ſage, compoſed, and moderate in ſucceſs*. Voltaire affirms, *he* FORMED (not PERFORMED) *great exploits*; *but* ALL *to no purpoſe*. That is to ſay, he was neither *ſage*, nor ever *ſucceſsful*.

" Happy probably was it for us, ſays *The Friend* " *to Truth*, that the Highland chiefs at his council " of war at *Derby*, abſolutely refuſed to concur in " his ſpirited reſolution of marching his troops for- " wards, and obliged him moſt unwillingly to

" retreat." Happy! for whom? why happy for *The Friend to Truth* and his party, otherwiſe how will he *reconcile* himſelf to his oracle Dr *Smollet*? " The Pretender, ſays *Smollet*, ſaw himſelf with a " handful of men, hemmed in between two con- " ſiderable armies, in the middle of winter, in a " country diſaffected to his cauſe. He knew he " could not proceed to the metropolis without " hazarding a battle, and that a defeat muſt be " attended with inevitable deſtruction of himſelf " and his adherents." Happy was it therefore for himſelf and his adherents that he made ſo expeditious and ſeaſonable a retreat into Scotland, to which, it does not appear from *Smollet*, the Pretender had the leaſt objection.

And now for the French farce, of which *The Friend to Truth* pretends to have been ſo ignorant till he ſaw my letter. I will not appeal to the common converſation of ſenſible jacobites as well as others when the ſtory was freſh, of which I was often an ear witneſs. I have actually now before me a jacobite pamphlet, publiſhed in 1749, which appears to have been written with an expreſs view to contradict what the author of it calls, " A ru- " mour grown up in London that this whole affair " was a *complot* between the King of *France* and " the young Chevalier, that the latter might have " an opportunity of making a noiſe in *France*, as " he had done in *Scotland* and *England*." The arguments by which the writer attempts to obviate this rumour, are ſo ridiculous, that no one can wonder that neither this pamphlet, nor a romantic *letter from a French Lady*, calculated for the ſame pur-

purpoſe, made the leaſt impreſſion upon the wiſer part of the public, except by the way of exciting laughter.

I really begin to fear this *Friend to Truth* is not in the *family*-ſecret.—And I am the more inclined to think he is not, as in his firſt letter, to the beſt of my memory (for I have not the Chronicle at hand which contains it) he ſuggeſts, that our worthy Traveller has retailed the diſparaging character he gives of the Pretender, from the prejudices and enmity of the French againſt him. Whereas the French Lady's letter relates, that her countrymen, and particularly the *Pariſians*, were ſo enamoured of the Adventurer's heroic behaviour, as even to be ready to mutiny againſt the government on account of his impriſonment. *Enfin*, ſays the French letter, *le reſentiment fut ſi peu meſurè, que pour calmer les eſprits, on crut devoir donner des pretextes aux liens, et aux autres traitemens.* But the Engliſh pamphleteer is more diverting ſtill: He tells us that the *Dauphin* himſelf reſented the poor Pretender's uſage, in ſo far as to expoſtulate ſharply with the King upon it.—Bravo! The Dutchman was certainly a *numbſcull*. The French are out of all doubt the moſt adroit harlequins in Europe. But if the Pretender was *really* ſo high in the good graces of the French at the period in queſtion upon account of his *magnanimity*, will *The Friend to Truth* be ſo obliging as to inform us what this pink of valour hath done ſince, to bring himſelf into ſo low eſtimation with this polite and good-natured people?

But not to diſmiſs this honeſt, facetious, loyal *Friend to Truth* without *one* crumb of comfort after

all his mortifications, it is but having recourſe once more to his *Hudibras*, where he will find, that

He who fights and runs away,
May live to fight another day.

I am, SIR,

Your humble ſervant,

PHILODITES.

P. S. Perhaps it may afford a little farther conſolation to this zealous *Friend to Truth*, and to the *Chevalier*, that in the copy of the *Engliſh* Traveller's letter exhibited in the *Gentleman's Magazine* for May laſt, not a ſingle ſyllable is mentioned of the Chevalier's *puſillanimity*, or of his *timely retreat* from the battle of *Culloden*. A *monthly magazine*, has, as I take it, ten chances to one for *immortality* againſt a news-paper, even one of ſo eſtabliſhed a reputation as the *London Chronicle*. *The Friend to Truth* may therefore comfort himſelf, with the conſideration, that the character of his hero may deſcend to poſterity in its *complete* luſtre, without this aukward drawback of *baſhfulneſs* in the day of danger.

ST. JAMES'S CHRONICLE, *July* 29, 1766.

To the PRINTER.

SIR,

I AM afraid your correſpondent A. N. of July 3, is not quite ſo diſembarraſſed as he may imagine.

gine. It appears by the preamble to his queries, April 26, that his pretence was to vindicate the prelatical hierarchy of the church of England from *opprobrium*; and it appears by the queries themſelves, that he had no way of doing this, but by *recrimination* upon the preſbyterians. But a plain anſwer to the ſaid queries having appeared in terms he did not look for, he has found himſelf obliged to put in his bill of exceptions, which are now to be conſidered.

1 and 2. He plainly depended upon it that nobody but a preſbyterian would anſwer his queries; and ſome preſbyterian fooliſh enough to defend the hierarchy of his own church, upon principles common to that, and to a prelatical hierarchy. But when he found that his Anſwerer was ready to allow that a preſbyterian hierarchy might be exerciſed upon prelatical, and conſequently upon opprobrious principles, his argument was at an end: He had nothing to reply but that, "This is a diſtinction "without a difference:" To which I readily agree. Church-tyranny is much the ſame grievance, in whatever mode it is exerciſed. In the mean time the anſwers remain untouched.

3. He expected, in anſwer to his third query, that the unwary preſbyterian would have ſaid, "That an eſtabliſhed preſbytery might righteouſly "poſſeſs the revenues, &c. of the preſent eſtabliſhed "church, becauſe preſbytery is a more righteous "mode of church government than prelacy." But finding it anſwered, that neither of them might poſſeſs them in ſuch abundance, conſiſtently with ſound policy, he contents himſelf with replying, "You anſwer to what was not required." Very true;

true; but we anſwer pertinently, viz. that overgrown poſſeſſions annexed to any mode of hierarchical government, are equally dangerous to public liberty.

4. He objects to the fourth anſwer for ſome reaſon or other, which I cannot poſſibly comprehend; for if preſbyterians were not tempted with dignities, i. e. if there were no dignities for them to refuſe, I cannot ſee how they could accept them. But to humour our queriſt, I will anſwer his queſtion over again. A preſbyterian cannot conſiſtently accept the dignity of a Biſhop till he conforms to the epiſcopal church. But then, let me aſk in my turn, will not this conformity remove the inconſiſtency from the accepting preſbyterian, to the conferring prelatical hierarchy? The old orthodox members of the church of England uſed to ſay of one of our Biſhops (I think it was Tillotſon) that he became a father of the church, without ever having been her ſon: Which was ſaid, upon the ſuppoſition, that he was baptized by a preſbyterian (in the language of the rubric, an unlawful) miniſter. And I ſhould think this doctrine is not out of faſhion with the epiſcopal church of England to this hour; becauſe, according to the tenor of her practice, a preſbyterian miniſter muſt be re-ordained by a Biſhop, before he can lawfully baptize.

5. A. N. ſays, the anſwer to the fifth query, is a ſophiſtical evaſion. A. N. therefore muſt be of opinion, that preſbyterians have no means of ſupporting their miniſters in their preſent ſtate, nor can have any without appropriating the revenues of the epiſcopal church to that uſe.

6. The Plain Anſwerer of the ſixth query never thought

thought of making the getting bread in the prieſt's office, an objection to any ſort of clergy, nor does he know who ever did: He is therefore not concerned whether the objection be reaſonable or not. The objection he makes is to thoſe of the clergy, whether preſbyterian or prelatical who get into the prieſt's office, for the ſake of getting power and dignity, and accumulating riches, and enjoying their emoluments in ſloth and luxury, while the laborious herd of poor Vicars, Curates, and other ſorts of ſubſtitutes are ſtarving. "Every "charitable perſon, ſays the queriſt, wiſhes them "a better and a competent proviſion." Indeed! but the Plain Anſwerer had told him from whence this better and competent proviſion ſhould in reaſon and propriety ariſe; and he thinks it a material objection to the eſtabliſhed hierarchy, that the diſtribution of its revenues ſhould be ſo unequal. Is this objection unreaſonable? The exceptioniſt is ſilent, and ſo far wiſe.

7. My antagoniſt's exception to the ſeventh anſwer is curious. The Plain Anſwerer, to ſhew that preſbyterian church government might conſiſt with monarchy, appealed to the matter of fact in Scotland. "No, ſays A. N. church government is "exerciſed in Scotland, not as it is conſiſtent with "monarchy, but as it is ſubjected to it." Which clearly implies that church government in England, is *not* ſubjected to monarchy; a doctrine to which the lay-patriots of his church will, without doubt, ſubſcribe with all alacrity. And yet this is the man who takes it ill to have Laudæan principles imputed to him; and who remonſtrates againſt being diſowned by the reaſonable and chriſtian part of his fellow members.

8. There

8. The Plain Anſwerer had ſaid, that monarchy may very well conſiſt any where with any truly chriſtian form of church government. "This, A. N. "ſays, is only the Anſwerer's fallible *ipſe dixit*; "and hints that if he had time, he could diſprove "it." That is to ſay, he could diſprove that monarchy might conſiſt with *every* truly chriſtian form of church government. An high compliment to monarchy to be ſure! But while he is diſproving this, will it not concern him to be careful that he does not prove a prelatical hierarchy to be no truly chriſtian form of church government, becauſe it *may* conſiſt with monarchy?

9. The Plain Anſwerer aſſerted, and ſtill aſſerts, that "The legiſlature of Great Britain, conſiſting "of the contracting parties at the union, may "change and alter the mode of church govern-"ment in England or Scotland, in whatſoever "manner they ſhall judge to be better upon the "whole, for the ſubjects of the united iſland, with-"out the leaſt violation of the treaty of union." A. N. calls this a miſtaken hypotheſis. But the fact is, that the legiſlature *hath* made ſuch alterations. This *unſubjected* prelatiſt therefore muſt hold, that the legiſlature proceeded in ſuch caſes, upon a miſtaken hypotheſis; for upon no other hypotheſis, than that laid down by the Plain Anſwerer, can ſuch alterations be juſtified. The fact therefore proves that the hypotheſis is not miſtaken; and the ſtricteſt party in the church of Scotland may be, and I dare ſay are, perfectly eaſy on that head.

10. A. N.'s recantation of his abuſe upon the governors of the kirk of Scotland, would have been

been ſeaſonable, and a hopeful ſign of his repentance, if he had not withal repeated it in this his bill of exceptions: And, after all, to what purpoſe? If the aſſembly of the church of Scotland hath acted unwarrantably and oppreſſively in ſome particular inſtances, is this a juſtification of impoſitions and oppreſſions in a prelatical hierarchy? To excuſe this, he ſays, "The preſbyterians propagate artful objections againſt the church of "England, in every news-paper." If they do, it is more than the Plain Anſwerer knows. Let them anſwer for themſelves if they are guilty. It is ſufficient for the Plain Anſwerer, that as a chriſtian and a proteſtant, he has a right to object to any corruption, to any abridgment of chriſtian liberty, to any impoſition or uſurpation of undue authority in any church which takes the title of chriſtian and proteſtant. The orthodox members of the eſtabliſhed church, when they cenſure the ſeparation of diſſenters from it, tell them, that the legal toleration of their ſects does not take away the guilt of their ſchiſmatical practice: So ſaith the Plain Anſwerer. Corruption, oppreſſion, and uſurpation, whether in a prelatical or a preſbyterian church, loſe not their malignity, or criminality, on account of their being *eſtabliſhed*. And one ſort of church government being accuſed of theſe faults, cannot be allowed to exculpate itſelf, by way of recrimination upon another.

The Plain Anſwerer had ſaid, "He was perſuaded that the moſt rational and chriſtian part "of A. N.'s fellow-members would diſown him;" this A. N. interprets to mean, that "They ſhould "keep no faith with ſuch a heretic." Have then the

the moſt rational and chriſtian part of A. N.'s fellow-members pledged their faith to him, that they will abide by all his doctrines, opinions, and prejudices whatſoever? If they have, they are likely to have but an indifferent time with a man, who is for ſetting the hierarchical throne upon a level at leaſt with that of the monarch, and who calls the aſſerting the fundamental rights of the Britiſh legiſlature, a *miſtaken hypotheſis*. Theſe ſentiments do not ſeem to be of a proteſtant complexion, and I ſhould think no rational proteſtant will own them. Much has been ſaid of late of the inſidious endeavours of the papiſts at this very time, to ſet the church of England againſt the diſſenters, that they themſelves may in the end reap the fruits of the contention. May this Gentleman Queriſt be one of thoſe engaged in this righteous warfare? I hope not. However it had not been amiſs, if, to put the matter out of diſpute, he had marked his queries, and this defence of them, with ſome of thoſe ſymbolical characters mentioned not long ago by one of your correſpondents, as highly neceſſary to diſtinguiſh the claſs in which theſe occaſional writers on the behalf of the church are to be placed. I am,

SIR,

Your humble ſervant,

A PLAIN ANSWERER.

To the PRINTER.

SIR, *July* 31, 1766.

THE horrible puniſhment! ſaid in your paper of the 22d inſtant, to have been inflicted on the young Frenchman at Abbeville, muſt make every ſerious mind deſirous of learning the full extent of the unhappy man's crime, in order to judge whether it was ſufficient to juſtify the ſavage cruelty with which he was put to death. It is ſaid, *he uttered blaſphemies againſt God.* But who knows whether the God there meant might be any other than the *Breaden God*, or *Wafer God?* And who knows whether even this might not proceed from his abhorrence of *idolatry*, ſome haſty expreſſions of which, ſuggeſted by the warmth of a pious indignation, might eſcape him, without conſidering the unſeaſonableneſs of his zeal, and the hazard he ran in the midſt of ſuch company?

His other offences are ſaid to be againſt the *Holy Sacrament*, the *Holy Virgin*, *Religion*, and the *Commandments of the Church*, which have very much the air of crimes merely *eccleſiaſtical*, and to imply nothing more or leſs than *blaſphemy* againſt a ſuperſtitious and juggling prieſthood, who govern a ſlaviſh people, by inſtilling a veneration for theſe idle fopperies of Hoſties and Madonas carried in proceſſion, and expoſed as objects of worſhip in direct contradiction to the commandments of God.

I ſuppoſe I ſhall be told, that it is an unjuſtifiable offence in any man to affront the public religion

gion of *any* country; and much more in a ſubject of the country where the exceptionable religion is practiſed. But I cannot conſent to this without ſome limitation. St. Paul ſeems to me to have affronted the public religion of the Athenians pretty openly: And I dare ſay, ſome people would not have wondered if they had put him to death for it, as they were idolaters, and knew nothing of chriſtian *forbearance*. But we ſee they did not, and therefore were ſo much more reaſonable than they who think they might have done it, and have juſtified themſelves by alledging the *ſanctity* of religious inſtitutes, and the pragmatical forwardneſs of the Apoſtle in reflecting upon them. But be the affronting the public religion of any country an high offence, is it ſuch an offence as in a civilized and chriſtian country, requires that the offender ſhould have his tongue cut out, and his hands and his head cut off, and the whole carcaſe conſumed in a burning pile of wood, and the aſhes ſcattered in the air?

But let us take the matter at the very worſt, and let us imagine (for the true fact being yet in darkneſs, we can only *imagine*) that a few looſe, debauched, and if you will, profane young men, had blaſphemed the *God of Heaven openly*, and in the public ſtreet: One of them is taken, brought to his trial, and convicted; but becoming afterwards ſenſible of the heinouſneſs of his ſin, he is truly penitent, and willing to confeſs it in the moſt public manner, and with circumſtances of ſhame and infamy to himſelf; all which I apprehend is included in the *Amende honorable*. Is there any man ſo little inſtructed in the terms of acceptance with

with God, as to think, that provided these acts and expressions of repentance, or as the papists call it of *penitence*, are sincere, the God of heaven will not forgive the unhappy sinner, in consequence of repeated promises to that purpose in his holy word? And then as to the scandal,—have the people any more to demand at the hands of the offender, on account of *blasphemy*, than God himself hath? And is it not just as edifying to the public, to see a sinner converted from the error of his ways, and afterwards leading his life in the fear of God, as to see him undergo such horrible tortures *in terrorem?* For I cannot think that if a reasonable man is persuaded that God is pleased with such punishments of a sin committed more immediately against himself, and *where the sinner is truly penitent*, that it will at all add to his veneration or love for the Deity, whom such a supposition must represent to be vindictive and revengeful to a degree resembling the impotence of the worst of human passions: And yet I suppose no sound divine will say, that blasphemy *purposely* uttered against the true God is capable of aggravation.

"Not capable of aggravation, say you? what! "not when so much holy sacerdotal traffic is going "on in the eye of the public? When the sin is com- "mitted in the presence of a God whom the priest "has been at the trouble to make? In the pre- "sence of her Majesty, the Holy Virgin, arrayed "in all her costly robes, and endued with as "much divinity as a piece of curiously carved, "gilded, and painted wood can contain? In a "word, in the presence of so many holy monks "and priests, with all their implements and em-

"blems

" blems of purification, their crucifixes, banners,
" holy water, incenſe, and a long *et cetera* of
" trinkets expreſſive of their powers and privileges,
" even to the binding and looſing, whatſoever and
" whomſoever they will? No aggravation of a
" ſin committed when and where all theſe are in
" the way?"

I aſk pardon; I did not think of all this. No doubt but the tongue, the hands, the head, not only of one man, but of ten thouſand, would be but a ſmall ſacrifice to the wrath and fury of the parties employed in ſo reſpectable a cavalcade as this.

In ſhort, for any thing that appears to the contrary, this poor young fellow fell a victim to the wicked reſentment of a company of tyrannical prieſts; and his caſe affords a recent inſtance of the barbarity of popery, and of that relentleſs cruelty ſhe hath ever exerciſed, when any ſlight or contempt hath been ſhewn, either to her groſs ſuperſtitions, or to the moſt deſpicable inſtruments employed in the management of them.

Surely, if we of this happy iſland are not abſolutely infatuated, ſuch examples as this in our neighbourhood, ſhould be a ſufficient warning to us not to ſuffer a ſect to encreaſe among us, who, if they ſhould once more get the upper hand, would be every now and then entertaining us with ſuch ſpectacles as this. Think of this! think of other inſtances which are exhibited in the intelligence we have weekly, from theſe countries where popery is eſtabliſhed! Think, I ſay, of this, whenever you hear any hypocritical papiſt pleading for toleration, and the abolition of the penal laws againſt him. Laugh at all his whining harangues of moderation,

and

and his pretences to a better ſpirit than poſſeſſed his barbarous Marian Anceſtors. Point him to the Calas family! Point him to the execution of Abbeville! Point him to the corpſe of General Brown, buried in his garden, as not worthy of chriſtian interment, till it came upon proteſtant ground! Tell not me of the heinouſneſs of blaſphemy; I know it, and acknowledge it as much as you can do for your heart. But I likewiſe know the moſt pious and ſerious prayers of a proteſtant, will be called blaſphemy, if you will let a popiſh prieſt have the interpretation of them. Tell not me, that it would not be the intereſt of the catholic laiety to let the pride and avarice of the prieſthood over-rule them. Have you not heard what noble ſtands ſome of the French parliaments have made of late years, in behalf of their civil rights and liberties? And yet you ſee, where the church is concerned, parliaments muſt bow to the yoke, for this ſavage execution was performed in conſequence of an arret of parliament. Ariſe then, ye ſons of truth and liberty! Conſider in what ſituation you now are! Bear your teſtimony boldly againſt a wicked ſuperſtition, which authoriſes ſuch worſe than Turkiſh barbarities. Bear your teſtimony againſt the authors, abettors, and approvers of ſuch ſhocking inhumanity, and againſt every man whoſe religion countenances or ſanctifies it. Fear not to call upon civil and eccleſiaſtical rulers to ſecure you effectually from all the dark and dangerous machinations of men whoſe rankling hearts long to ſee your tongues, hands, and heads, in the ſame condition with thoſe of this poor unhappy French youth. Be at length awake and

alarmed

alarmed with the repeated indications of the ſpirit of popery: remember what your forefathers ſuffered from it heretofore; and depend upon it, it has not loſt one grain of its malignity, and be aſſured, whatever it is at this inſtant, in France, Spain, Portugal or Italy, the ſame will it be in Great Britain, if, by your indolence in not cruſhing in its preſent progreſs, you ſuffer it to gain the footing it once had in the days of Smithfield and the Clink. I am,

SIR,

Yours,

Le Seigneur Agroſte.

To the PRINTER.

SIR, *Auguſt* 2, 1766.

I Am a conſtant reader of your Chronicle, and have obſerved in it many ſenſible letters ſuggeſting ſeveral important articles of reformation, both in our religion and politics. I have likewiſe taken notice of many weak and impertinent anſwers which have been given to theſe remonſtrances, as it ſhould ſeem, by the retainers to the preſent ſyſtems of both, who finding the ſweets of lucre, indolence, and luxurious indulgence, chuſe not to be diſturbed in their pleaſures and their repoſe, by the mortifying contemplation of the hardſhips and ſufferings of their fellow-ſubjects, or the more mortifying conſideration of what they themſelves muſt ſuffer, ſhould the complaints of theſe fellow-ſubjects be effectually relieved.

That

That there ſhould be a rooted diſaffection to public reformation in men, who are in the full enjoyment of the fruits of their avarice and ambition, is not at all ſurprizing; and I dare ſay, no body is ſo fooliſh as to expect, that where ſuch happy mortals are in power and poſſeſſion, any alteration will ever be made for the better. On the other hand, the friends of reformation have no ſort of chance to be conſulted in the appointment of their ſucceſſors, and when either natural mortality, or political intrigue, carry off one or more of the preſent ſet, it is more than probable, that others who are ſubſtituted in their place, however they may differ from their predeceſſors in intellects, diſpoſitions, or other perſonal peculiarities, will feel and act as the former have done, for *themſelves* in the firſt place, and poſtpone the intereſt of the public, as *Felix* did his repentance, *to a more convenient ſeaſon*.

But give me leave to ſuppoſe for once, that the next removes in church and ſtate, were to be made at the option of the moſt zealous friends of reformation, and that it ſhould be left to them to fill the ſeveral departments of miniſterial and eccleſiaſtical power with men after their own heart.

Can they be ſure that a general diſaffection to their cauſe would be the only circumſtance that would lay them under difficulties in picking their men? Is it not poſſible, that a number of very likely ſtateſmen and divines to look at, and even on certain occaſions, to liſten to, might eventually be found to labour under the very common infirmity of knowing little of the matter? Have they conſidered what portions of Integrity, Courage, Learning, Piety,

Public-ſpirit, and Long-ſuffering, go to make up the character of a patriotic reformer? I will not concern myſelf with the ſort of abilities requiſite for foreign negotiation. If all were right with us at home, theſe qualifications, I apprehend, would be plentiful enough; and *Reformation* is a term relative only to our domeſtic maladies.

How few of our ſtate-politicians (I mean *out* of employment, for the *boundleſs* capacity of thoſe that are *in*, is always to be taken for granted) how few of theſe are to be met with, who are but moderately verſed in thoſe principles of public welfare, upon which the ſocial pacts of reaſonable and virtuous fellow citizens ſhould be conſtructed? How many orators who harangue for hours together on government in the abſtract, have not the leaſt conception how far our original polity is connected with theſe principles? How few are they who have examined how far we have deviated from theſe original principles? How few who are aware what exigencies of ſtate have occaſioned ſuch deviations? How few who have any apprehenſion, to what corruptions ſuch exigencies have been owing? How few who know what practices and cuſtoms, what popular manners and faſhions deſerve, in view of theſe principles, to be called corruptions?

This, however, is a ſort of inſtruction which, one would think, belongs to the education of every one who is deſtined to any public function in his country; and, perhaps, one might mention ſome books, not exceeding half a dozen, where moſt of the particulars might be learned. And yet were you to intimate ſuch a thing to the moſt adroit curators of youth, in either of our univerſities, you would pro-

probably be told, with a polite ſneer, that theſe were obſolete ſtudies which would not do for theſe times; and that the tutor who ſhould reſume them in the preſent age, would run the riſque of his reputation, if not of his bread.

And now, having been upon ſo cold a ſcent for ſtate reformers, let us turn to the church. What is the idea that a majority of our learned divines have of the chriſtian religion, conſidered as a mean of reforming public corruption? We have nothing to judge by but their pulpit harangues, or their printed eſſays; and, as it appears from theſe, their efforts on this moſt intereſting topic, end, not in applying the precepts of the goſpel to the condemnation of pride, luxury, avarice, ſenſuality, and that mean ſelfiſhneſs which is the parent of corruption; but in arguments and exhortations to adhere to the church; and how diſcordant *their* idea of the church is with the idea of a true chriſtian ſociety, may eaſily be apprehended by any man who goes from reading two or three chapters in the New Teſtament, to the peruſal of any of thoſe letters in your Chronicle, where the defence of the church is undertaken againſt thoſe whom the writers of them think fit to call fanatics, but more particularly of thoſe elaborate pieces which plead for ſending mitred miſſionaries to propagate chriſtianity in America. Yet theſe Gentlemen are teachers of religion, and, as they would have it believed, of the *chriſtian* religion; and common charity obliges us to ſuppoſe that they do their very beſt, and have not the leaſt ſuſpicion that the church for which they are ſuch zealous advocates, has any occaſion to be reformed herſelf. Or if, on

the other hand, you ſhould ſuppoſe them to be *inſincere*, they are by no means, in that caſe, fit for reformers; for they who act againſt their conviction, are moſt improper to be truſted in a province where the intereſts of religion and virtue are at ſtake.

I am afraid that theſe things have not been ſufficiently conſidered by thoſe who are ſo free of their advice, with reſpect to public reformation. Men of the brighteſt talents, and moſt extenſive erudition, with reſpect to the branches of ſcience in vogue, may be ignorant of the true foundations of national proſperity, and national virtue; and they who know not what is wrong, will never concern themſelves to look for remedies. It is preſumable that the great failing is in our ſeminaries for education. It is a general complaint that every thing may be learned at certain great ſchools and univerſities, but principles of public virtue, and evangelical piety:* From theſe the church and the ſtate is furniſhed with pilots and governors, and at theſe the ſucceſſors of the preſent generation, are going through thoſe courſes of polite literature, which are to ſet them upon a level with the great exemplars now in practice. They who preſide in our nurſeries of learning ſeem to teach both politics

* Some attempts have been lately made, or rather have been recommended, by a maſterly hand, to bring the education of youth at one of our univerſities into a better method, what effect ſo ſenſible a remonſtrance will have, time muſt ſhew. *See* a pamphlet intituled—*Remarks upon the preſent mode of Education in the Univerſity of Cambridge; to which is added, A propoſal for its improvement.* By JOHN JEBB, M. A. late Fellow of St. Peter's College. Printed by I. ARCHDEACON, 773. 2d edition.

tics and divinity by rules of *taſte*, and as it ſhould ſeem, with wonderful ſucceſs. Our public manners ſeem to be the genuine fruit of our public religion; and our public welfare, the very natural offspring of the neweſt and moſt faſhionable principles of government. A B—p after the mode of Paul and *Timothy*, or a ſtateſman formed upon the principles of Locke, Sidney, or Harrington, would not be leſs ſtared at, than a courtier in the drawing-room dreſſed in trunk-hoſe and long pockets.

I am,

SIR,

Yours, &c.

CORNELIUS.

To the PRINTER.

SIR, *Auguſt* 16, 1766.

I Beg leave to convey, through your Chronicle, my compliments of congratulation to my very good friend *Irritabilis* on the proſpect he has of a parliamentary grant of twenty or thirty thouſand pounds to purchaſe the tythes now in the hands of lay-impropriators, with intent, I ſuppoſe, to confer them on the poor vicars and curates of thoſe pariſhes where ſuch tythes accrue. But there are two things relating to this matter, in which I wiſh he had been a little more particular; and hope he will favour me, in ſome future lucubration, with an anſwer to the two following queries: 1. Whether this additional burden of 30 or 40,000l. is to

be laid upon the ſhoulders of us poor laymen? 2. What is to become of thoſe tythes which are now in the hands of their Lordſhips the Biſhops, and the venerable the Deans and Chapters of Cathedral Churches? The Vicarages and Curacies that belong to theſe eccleſiaſtical impropriations are full as poor, and full as numerous as thoſe where the tythes are in lay hands; and the difference to the poor incumbent, whether he receives his pittance from a lay or a clerical patron, is, I apprehend, next to nothing. In one word, *Irritabilis* hath here given us a hint, which may in time be improved into ſome uſeful knowledge. There are, it ſeems, 5597 livings not exceeding 50l. and the church complains that the incumbents of them are half-ſtarved, and wants to have the laity provide better for them. Would it not be proper to put a previous queſtion, how much of the tythe and glebe within the reſpective pariſhes where theſe poor incumbents are ſtarving, are already in clerical hands? And whether the church, before ſhe lays additional loads on other men's ſhoulders for her own emolument, ſhould not touch them herſelf in the firſt place with more than one of her fingers? I am,

SIR,

Yours, &c.

PLEBEIUS.

LONDON CHRONICLE, *Aug.* 16, 1766.

To the PRINTER.

SIR,

THE article in your Chronicle of Auguſt the 2d, concerning a popiſh Biſhop ſent *at laſt* from England to *Canada*, is one of thoſe which, conſidered in all its parts, may be very well ſaid to *want confirmation*. I hope, indeed, there is not one word of truth in it, and therefore deſire the following reflexions may be conſidered as a mere amuſement, of the ſame nature with thoſe criticiſms which attempt to ſhew how far the writer of ſuch or ſuch a romance, hath deviated in his fictions from nature and probability.

In the firſt place, this popiſh Biſhop is *ſent* from England. But ſent by whom? That is not mentioned, nor perhaps would it be very eaſy to find out. They who made the treaty of peace, are indeed ſaid to have *ſtipulated* that ſuch a one ſhould be ſent; but the *ſending* is a late tranſaction, and upon the face of the account, they who muſt be ſuppoſed to have executed the ſtipulation, are, in the eſtimation of the public, a very different ſort of men from the peace-makers; and, as we ſhall ſee in going along, ſuch ſort of men, as would have room enough to heſitate and demur to the execution.

For in the next place, this popiſh Biſhop is ſent to *Canada*. And what is *Canada?* Why, it is a

country which is brought into ſubjection to the Britiſh government, and where the fundamental laws of Britain muſt take place. If it is otherwiſe, there is an end of the queſtion, whether the Americans are repreſented in the Britiſh ſenate. But to take a popiſh Biſhop into public protection, and to authorize or allow him to exerciſe his function among *any* of his Majeſty's ſubjects, is directly contrary to the fundamental laws of our proteſtant government. If it ſhould be ſaid that the treaty of peace received the ſanction of p——t; I can only ſpeak for myſelf, that I neither ſaw nor ever heard of this ſtipulation in *that* treaty of peace, which was ſaid to be laid before the p——t. It is called in the newspaper, a *ſecret* article, which implies that at the firſt promulgation of the treaty, it was not communicated to the public, and *that* is a preſumption that it was not communicated to the *repreſentative* of the public. The public, at leaſt, knows nothing of its receiving any ſanction from that repreſentative.

And what muſt we ſuppoſe to be the meaning of the words AT LAST? Do they not intimate that they to whoſe ſhare the execution of the ſtipulation fell, had ſome qualms upon their minds, before they ventured to fulfil this covenant of their predeceſſors? And what occaſion for *qualms*, if the p——t had given a ſanction to *this* as well as to other articles of the treaty?

The next remarkable particular in this *intelligence extraordinary* is, that this popiſh Biſhop, before he was ſent off to Canada, *reſided in England for ſome months*. This circumſtance beſpeaks him a foreigner, and the natural queſtion is, of what coun-

country? And hereby hangs a tale. The firſt news we had of this American Prelate, informed us, that "The Pope had *obtained leave* to ſend a Biſhop to "*Canada*, and that he had actually ſhipped him, "with the trinkets neceſſary for the due diſcharge "of his function." We have never yet heard of more than *one* Canadian Biſhop, and the hiſtory of his embarkation, as above, prepared us to believe that *he* made the beſt of his way to his new ſee. But from this later account, we learn, that he took England in his way; for no other reaſon that can be imagined, but to exhibit his credentials from the Pope to thoſe who had ſtipulated to *ſend* a Biſhop to Canada. The account of the Pope's *obtaining leave*, made no mention of a *ſecret article* in the treaty. Such a ſecret article, however, it ſeems there was, and by *now* comparing the two accounts together, it ſhould ſeem as if his Holineſs was a party to it. Perhaps they who recollect the complexion of the peace makers will not be ſurprized at this. It were good, however, that it ſhould be explained, for the credit of thoſe who executed this extraordinary convention.

This convention is ſaid in the news-papers to have been made with the French; and it is now high time to enquire after the equivalent; which is, *The French Court's engaging not to abet or aſſiſt in any ſhape, the ſon of the Pretender.* Will poſterity believe that Engliſhmen, at the cloſe of ſo ſucceſsful a war, could ſubmit to ſo ignominious, ſo puſillanimous a propoſal? The time was when England had miniſters who would have ſaid to the propoſers of ſuch a compromiſe, *aſſiſt* and *abet him at your peril.* One ſuch Miniſter we had within theſe

ſeven years. Whether we have him yet, God only knows, and a little time will ſhew. It is ſomething however towards our hopes, that he is not utterly loſt; that he was neither a party to the convention, nor to the execution of it, ſuppoſing it to be *real*.

I have heard, indeed, but one argument for the reality, which ariſes from a complication of incidents, at the time the peace was made. The peace-makers were in a great hurry, they were no favourites with the people, nor had they either talents or reſources to continue the war, much leſs to ſupport a new one. The old Pretender was declining every day, and ſhould his demiſe have happened juſt upon the neck of the peace, and the French have owned the ſucceſſor, what a figure muſt theſe pacific gentlemen have made in the eyes of all Europe? This they had ſenſe enough to comprehend, and were therefore at all events to ſtop this gap, even with an *unconſtitutional* condition. For they had reaſon good enough to hope, that they might more ſafely depend upon the *tameneſs* of their own countrymen, than upon the *verbal* aſſurances of the French. Impeachments had long been obſolete things, and upon other accounts, ſuch heads as theirs could not be ſpared.—Theſe however, were but the coffee-houſe contemplations of the day, and are but of ſlender authority towards authenticating the *ſecret article*.

But having, for *amuſement* ſake, ſuppoſed the *ſecret article* to be real, let us ſuppoſe a little farther, that the French, upon their next breach with Great Britain, ſhould own, abet, and aſſiſt the repreſentative of the late Pretender. 'Tis not an impoſſible caſe. France hath not *always* been bound

bound by her treaties any more than other ſtates. And this is an event, very proper for the conſideration of thoſe who *ſent* this popiſh Biſhop to *Canada*. What muſt be done in the caſe above ſuppoſed? —Why, we muſt expel this Canada Biſhop, after he has done us more miſchief *there*, than, if our politics were worth a ſtraw, the Pretender could do us *any where*. "But" (ſays an advocate for the ſecret article now at my elbow) "be our "politics what you will, if the *ſecret article* hath "an *Italian* guarantee, as ſome intelligences from "that country render highly probable, you may "ſet your heart at reſt. The French are ſafe "enough for violating their part of the covenant." There is indeed *ſome* comfort in *that*, but there is *more* in ſuppoſing the covenant was never made, and conſequently that the Canada Biſhop is a mere *non ens*.

"But this good Biſhop we are told, *has given ſe-"curity for his good behaviour*." I ſhould be glad to know how that is to be underſtood. No man can be ſaid to behave well, who does not fulfil the duties of his calling to the beſt of his power. The calling of a popiſh Biſhop requires him to promote the intereſts of the church of Rome to the utmoſt of his means and abilities, and conſequently to bring over as many proſelytes as he can to the Roman Faith, and to the obedience of the Roman Pontiff. 'Tis a part of his duty too, to emancipate himſelf and his party from the dominion of an heretical Prince, and to put himſelf and his flock into the hands of a catholic Sovereign, whenever an

opportunity ſerves. It is true, this may have a very ill effect upon his Majeſty's government in that part of the world; but what then? It is *good behaviour* in a popiſh Biſhop, in virtue of the moſt ſolemn obligations, entered into antecedently to the ſecurity he gave to his Engliſh *ſenders*. The old gentleman at Rome has played his part but poorly, if he has not inſtructed him in the whole routine of his duty, and apprized him that he would behave very ill, if he neglected any occaſion to promote the intereſts of holy church. And if I were not perſuaded that this whole account of the *ſecret* article was a mere invention, I ſhould think this farce of a counter-ſecurity, was contrived to dupe the proteſtants of Great Britain, in conſequence of the *ſenders* being firſt duped themſelves in taking it. Of a piece with this *ſecurity*, is the account we have of the *mildneſs*, *modeſty*, and *diſcretion* of this mitred miſſionary, of which the *ſenders*, being men of penetration, may be competent judges. But for my own part, I ſhould rather have wiſhed, and perhaps ſome of your readers may gueſs why, that the true qualities of the popiſh Biſhop, had not been hid under theſe diſguiſes, which after all, may only be correlatives to the *good behaviour* above-mentioned.

In one word, I make myſelf certain, that had there been the leaſt tittle of truth either in the *ſecret article*, or the reſidence of this Canada Biſhop in England for ſome months, the venerable Prelates of our own excellent church, would not have been ſo ſilent and paſſive, as they appear to have been, on ſo intereſting an occaſion. I pay no regard to the inſinuations of thoſe who intimate that

our

our R. R fathers connive at this meaſure, and are willing to let it paſs without notice, that they may make uſe of it as a precedent for epiſcopizing our Americans, who are not of the church of England. A Biſhop, I apprehend, would make but a very indifferent figure before a certain auguſt aſſembly, with this argument in his mouth, and might have it very ſeverely retorted by ſuch as did not think fit to eſpouſe the politics of the *ſenders*. And if this were to be made a precedent throughout, how would the new Colony Biſhops look, when the agents for *New England* ſhould demand *ſecurity* for their *good behaviour*, and inſiſt upon it, that the proteſtant non-epiſcopalians in our colonies have as much right to this part of the precedent, as proteſtant Biſhops can have to the other.

But though the improbabilities in this account are more than ſufficient to ſtigmatize it for a fiction, yet it is not altogether incredible, that there may have been ſome foundation for it. There has been in the two laſt ſets of miniſters, and in thoſe who had either any dependance upon them, or expectations from them, a ſtrange kind of myſterious reſerve with reſpect to the loud and repeated complaints of the increaſe of popery. I leave thoſe who undertake to make their apologies, to account for this to the public. In the mean time, the fixing ſuch a ſtipulation as is mentioned above, upon the peace-makers, and the execution of it upon their ſucceſſors, ſhews what opinion the people have entertained of the *principles* of the former while *in power*, and of the influence the *leading character* has had with the

the latter, even when to all outward appearance, his power was ſuperſeded. I am,

SIR, &c.

A MINORITE*.

To the PRINTER.

. . . . . *Sterileſque elegit* Harenas
Ut cancret paucis, *merſitq; hoc pulvere verum?*

SIR, *Auguſt* 21, 1766.

I HAVE ſeen two letters in your paper ſigned Clerus. They are too particular by their profeſſion to eſcape the notice of the curious, and too extravagant in their opinions, not to excite the indignation of the pious: of thoſe I mean, who are hearty friends of the natural rights of mankind, and join common ſenſe to religion.

The propoſition inſiſted on in theſe is, unleſs I miſtook: that the clergy have an abſolute and unalienable right of judging for the whole world (i. e. Tom, Dick, Harry, and Will) in matters of religion, becauſe their motto is, "Quod bonum "eſt

* The paragraph to which this letter refers, is as follows: "A popiſh Biſhop has at laſt been ſent from England, where "he had reſided for ſome months, to Canada, agreeable to a "ſecret article in the late treaty of peace, in conſideration of "the French courts engaging not to abet or aſſiſt in any ſhape, "the ſon of the Pretender. The Biſhop has given ſecurity for "his good behaviour. He bears a remarkable character for a "mild, modeſt and diſcreet perſon, and is about fifty years of "age."

" eſt tenete," becauſe Clerus has heard a country farmer deny the unfathomable myſtery of the Trinity, and becauſe judging for themſelves in matters of religion is a pretty employment for colliers and carters.

The gentleman may, perhaps, think theſe arguments of ſufficient validity, to juſtify a legal reſtraint in matters of religion, and an abrogation of the liberty of the preſs, of tying up the tongue of innovation, of preventing the oppoſition of doctrines pronounced ſacred by that ſociety in which we live: if he can perſuade the reſt of the world to acquieſce, I will (however unwillingly) join the preſs, and be led in chains like the reſt: but as thoſe bleſſed days (bleſſed days indeed, when the Clergy ſhall at will, dictate in our religious, Tories in our political creed) are not yet arrived, he muſt excuſe me, ſhould I ſeem in ſome degree to oppoſe truths atteſted by general ſynods of the church, ſupported by the judicial decrees, edicts, and proclamations of different Emperors, and which will ever remain as the trueſt teſt of orthodox faith and affection in the church.

Every doctrine muſt either proceed from revelation in a ſupernatural, or reaſon in a natural method; that the three angles of a triangle are equal to two right, &c. is a truth founded upon the natural rights of reaſon alone: The doctrines of redemption, &c. as they are what human nature of itſelf could never attain, belong ſolely to revelation: The moral duties of a man and a chriſtian are found out by the one, and ratified and confirmed by the other: Whether Clerus's intolerant ſyſtem can with propriety be derived from either of theſe

theſe ſources, is what with his leave I now intend to examine.

Let us then begin with human nature left to itſelf, and thoſe lights alone which it derived from its firſt formation. We can eaſily conceive how our ſavage forefathers tired of the theſts, murders, and oppreſſions, which obtained in a ſtate of ſolitude, might by degrees aſſembling, and combining together for mutual preſervation, give birth to the firſt rude embryo of ſociety: The as yet uncultivated dawnings of reaſon were ſufficient to teach, that it was unjuſt for the ſtronger to tyrannize over the weaker, or for the more dextrous to prey upon his unſuſpecting brother, and ſteal from him the ſcanty rewards of his toil and labour; from hence in all probability the origin of laws. Self preſervation is the baſis of every government; to preſerve themſelves from the like violation, the community eſpouſe the cauſe of the injured party; but in order to attract or deſerve their fury, an offence muſt be offered, an injury muſt be received: Without this, juſtice is a cypher, and tyranny uſurps the name and attributes of juſtice. Should that part of the community, with whom the ſacred depoſit of the execution of the laws is entruſted, not content with conſulting the ſafety of the conſtituents go farther: Should they doom one man for his ſhape, another for his face, a third for the ſize of his belly, and in excuſe alledge; "We know "mankind did not create themſelves, that the "mould of their features depends both upon na- "ture and accident; but as the major part of our "ſociety is ſix foot high, and wears Roman noſes, "it is very proper that thoſe who deviate from

"this

" this ſtandard, ſhould keep continually at home " under penalty of fines, impriſonments, hanging, " &c." Should this be the caſe, I fancy few would be at a loſs to arraign the injuſtice of their proceedings: our rich laity who now ſecurely wallow in the poſſeſſion of unearned wages, would think it hard that good living ſhould be taxed in its conſequence, a portly belly, and that thoſe whoſe capacities ſerve for nothing higher, ſhould not be indulged in the only employment they are capable of.

Extravagant as this caſe may ſeem, it is exactly parallel to that of opinions: the die of theſe are no more at the will of the individual, than the colour of his complexion; both are determined by cauſes out of his reach, and not in the leaſt dependant upon him, elſe every man would be handſome, every man would be wiſe. No man can wilfully remain in an error: when he believes it ſuch, he renounces it; and ſurely one individual inherits as much right to declare what he thinks to be truth, as another: his neighbour by this is neither aggrieved in body or eſtate, and without an injury received or meant, what right have you to demand the puniſhment of your fellow creature? What confuſion a contrary ſyſtem neceſſarily will produce, is ſurely ſelf evident: a ſociety conſiſts of five hundred, three hundred differ in opinion from the remaining two; conſequently they can at will enact a law to puniſh the diſſenters from eſtabliſhed opinion, for *giving the lie to the ſolemn declarations of national authority*, with every kind of ill that arbitrary power can enact, or bigotry deviſe. This is juſtice: mark the end; the minority becomes the

man-

majority (ſuch revolutions daily happen), and of courſe their voice is the ſenſe of the nation: they ſucceed to the right of perſecuting, and become ſuch from a double motive; thus truth is loſt and annihilated, when tacked (like penſions and peerages to patriotiſm) to number; the dictates of humanity are diſregarded, and ſociety from an aſylum to the injured, degenerates into everlaſting violence and contention. Let us now examine whether we can become perſecutors from a religious motive: for this purpoſe it muſt either evidently be expreſſed in a poſitive precept, or underſtood from the whole tenor of his life, from whom we derive our hopes of happineſs hereafter, our ſtandard of action in this world. No body will affirm it is poſitively commanded in ſcripture; few that it is in any ſhape inculcated Chriſt never recommended his diſciples to puniſh thoſe who doubted, or even diſbelieved his doctrine; ſo far from uſing violence, he commands them not even to reſiſt it when offered, he rebukes their uncharitable wiſhes, he juſtifies his precepts by his own example: indeed that religion could ill become intolerant, which was itſelf an innovation upon the eſtabliſhed form of worſhip.

The gentleman who ſigns himſelf Clerus is a friend to liberty: an odd kind of liberty which debars the freedom of enquiry, and puniſhes the leaſt diſſention from uniformity. He would take the burden of thinking for themſelves from the lower kind of people, and reſt it upon the Atlantic ſhoulders of the church: being more willing they ſhould believe in the clergy at ſecond hand, than immediately in Chriſt or the ſcriptures; forgetting, I imagine, that the author of our religion choſe the vul-

vulgar and illiterate for his disciples; and in their hands entrusted the sacred doctrines of eternal beneficence. He recommends modesty and humility, yet preaches up persecution; he preaches up persecution, and yet pretends to be a protestant.

Credat Judæus Apella.

A letter has appeared in your paper signed a Dissenter, which contains a very elegant and concise defence of toleration: Mr Clerus dismisses him as an interested pleader; a very easy method of confutation. He talks of Synods, Emperors, &c. as if Synods were infallible, and Emperors more than men; or ecclesiastical history did not sometimes shew both in a much worse light, and make us blush that the sacred name of religion should so often be prostituted to cover the weaknesses, the private animosities, the implacable enmities, the avarice, and the ambition of its ministers. For argument Mr Clerus gives us declamation; for confutation a line of Greek: the defenders of moderation are with him fanatics, infidels, deists; for this we have his *ipse dixit*; *magna est veritas & prevalebit*. He assures us it falls in his way to observe many such things; perhaps he may be corrector of the press. To conclude, as your correspondent so often inculcates the doctrine of humility, I will beg leave to finish this long letter with a short fable from Æsop: An old crab once reproved her daughter for her awkward gait; indeed, Mama, replied the young one, I go as well as I can; but if you would have me mend, pray set me the example.

Your's, &c.

EPIDAURIUS.

ST. JAMES'S CHRONICLE, *Auguſt* 26, 1766.

To the PRINTER.

SIR,

I AM now, after a long intermiſſion, reſuming the ſubject of engroſſed boroughs, a caſe which may very probably be looked upon as one of thoſe incurable gangrenes for which no one but a Quack would pretend to preſcribe. Some ſymptoms, however, even in this deplorable malady, ſeem to promiſe, that it may not be wholly out of the reach of a remedy, if a hand could be found to apply it.

Among other favourable indications of a poſſible cure, it may be reckoned for one, that the practice of engroſſing boroughs hath obtained no preſcriptive right from immemorial poſſeſſion. There are many ſorts of abuſes and grievances crept into the adminiſtration of government, which politicians tell us, are no way to be corrected, but by going back to the firſt principles on which our ſyſtem is erected. But where are theſe to be found? Perhaps in ſome mouldy records which are no longer legible, and if they were, would ſtill be ſubject to be miſinterpreted and wreſted to the worſt purpoſes by mercenary lawyers, who are ever ready to make their advantage of antiquated and ambiguous expreſſions. *Magna Charta* itſelf could not ſtand before the ſort of law delivered by the judges of Charles I. in the caſe of *ſhip money*, or the deciſions

ſions of Jefferies in the two following reigns. Its contents were called the conceſſions of neceſſity extorted in irregular times, and, under that and the like pretences, over-ruled and explained away at pleaſure. But to correct the abuſe under conſideration, we have no occaſion to go farther back than the *revolution*. The Prince of Orange's declaration ſpeaks a language on this head, which no chicanery can diſguiſe. And the law, which confirms the *freedom of elections* therein deſcribed, is but coeval with the *declaration* itſelf, and expreſſed in terms equally explicit and peremptory.

It is a farther circumſtance of encouragement to ſeek our deliverance from this borough bondage, that ſome things underſtood to be plain contravenſions of the *Bill of Rights*, tho' authoriſed, as far as ſuch things could be, by cuſtom and practice, have lately been condemned as *illegal* and *unconſtitutional*, by a ſolemn ſentence which leaves no room for farther diſpute. Of this ſort are *general warrants*, which are now ſtigmatized with a laſting mark of reprobation, and the men who attempted to maintain them, conſigned to contempt and ignominy. May we not hope that equal attention will be paid at *ſome time* to an evil of no leſs pernicious tendency? *General warrants*, and the like encroachments on publick liberty, are but the *fruits* of a root of bitterneſs and corruption, of which the object of our preſent complaint is no inconſiderable portion.

But what the public have moſt to depend upon for ſeeing an utter end put to this capital abſurdity in our politics, are the ſentiment of two eminent patriots, whoſe names will be had in honourable

rable remembrance while any memorial of Britiſh liberty ſhall ſurvive the ruins of time. Among the manuſcript notes of a worthy Counſellor lately deceaſed, was found the following, bearing date, December 15, 1764.

" Somewhat leſs than half a century ago, an " agreement, in writing, was entered into, and " executed with all the requiſite formalities by two " opulent men, to purchaſe, by even and equal " portions, as much of the borough-rights, in a " certain corporation town, as they could come " at, with an expreſs ſtipulation for themſelves " and their ſucceſſors, that they ſhould act for the " future upon a joint intereſt. This had its in- " tended effect for a courſe of years; 'till, upon a " new ſucceſſion, one of the parties, having gained " the *whip-hand*, began to think of ouſting the " other. The perſon in jeopardy had recourſe to " the original covenant, upon a preſumption that " he ſhould certainly be relieved in chancery. My " brother ******* was of opinion, the merits would " turn upon the conſtruction of two or three ex- " preſſions in the inſtrument. But the caſe being " laid before **********, (then in an inferior, " but honourable office) † his L. as I had fore- " ſeen, gave his opinion without heſitation, and " in perfect conſiſtency with his patriotic integrity " in every ſtation, that *the agreement was totally* " *unconſtitutional, and utterly void from the begin-* " *ning, both in law and equity.*"—If this was the caſe with a bare agreement to purchaſe a p——y intereſt, what ſhould be thought of the purchaſe itſelf?

The

† Lord Camden.

The ſentiments of the other I mean to cite, are of a more recent date, and in almoſt every one's hands. "Will you tell him [an American] that "he is repreſented by any repreſentative of a bo-"rough?—A borough which perhaps no man ever "ſaw?—This is what is called the *rotten part of* "*the conſtitution.*—It cannot continue the century. "—If it does not drop, it muſt be amputated."—Alas! I fear there are no ſigns of its *dropping* ſpontaneouſly in *two* centuries. *Amputation* is the only remedy, and the ſooner it is performed the better.

Such, in the mean time, are the encouragements we have for our endeavours to get rid of this opprobrious weakneſs in our civil polity.—But I perceive I ſhall take up full as much room in your Chronicle, by what I have already written, as I can be reaſonably intituled to at once, and muſt therefore defer the conſideration of certain pleas on the other ſide of the queſtion to another day. I am,

SIR,

Yours, &c.

Middle Temple. HANSEATICUS.

LONDON CHRONICLE, *Aug.* 28, 1766.

To the PRINTER.

SIR,

THE pretended, or if you pleaſe the Pretender's *Friend to Truth*, having drawn out his elogium

gium of his hero to the very dregs, nothing remains but to ſum up the evidence on both ſides, and to leave the cauſe with the jury.

Inſenſibility in the midſt of ſcenes which call for compaſſion and humanity, has ever been eſteemed a mark of cowardice. It is fixed upon the Pretender by an eye-witneſs, that he eat his beef, and drank his wine on the field of battle at Preſton-Pans, *amidſt the deep and piercing groans of the wounded and dying*, WITH THE UTMOST COMPOSURE. Hence the inference, that he had neither the magnanimity nor the human feelings of a truly brave man. What ſays the Friend to Truth to this? Why, he brings a witneſs from certain Arabian Tales, who depoſeth with great ſolemnity, that it is not neceſſary pepper ſhould be an ingredient in cream-tarts!

We may then proceed to the exploits of Falkirk, with reſpect to which the depoſitions ſtand thus:

Mr. HENDERSON.	Dr. SMOLLET.
The Pretender, with about 450 *horſe, attended by the French Ambaſſador,* WAS IN THE REAR, *almoſt oppoſite to the centre, but more inclining to the right.*	*The Prince,* WHO STOOD IN THE FRONT OF THE LINE, *gave the ſignal to fire, by waving his cap.*

Which of theſe ſhall we believe? The hiſtorian who is minutely circumſtantial in the arrangement of the Rebel army, who aſſures us it was formed in *two* lines, and who ſtations the particular commanders of the ſeveral battalions; or the man, who without giving us one other particular of the order of the Rebel troops, retails this ſingle circum-

cumſtance from the Caledonian Mercury compiled by one *Grant* a papiſt, who had been an officer in the rebellion in 1745, and was the perſon employed to pen thoſe ſplendid accounts of *Charles*'s exploits which appeared in the Paris Gazette.

Paſs we now on from *Falkirk* to *Culloden*. It was obſerved in my laſt letter, that the Pretender rode off the field of battle before his army was broke. This has been over and over atteſted by the Duke of Cumberland's Aids de Camp; and is confirmed by the teſtimony of one of the Pretender's own partizans cited on a former occaſion, who to cover his hero's ſhame, pretends he was *forced off the field*, and to this, *the Friend to Truth* gives his gracious nod of aſſent. The falſhood of which is clearly detected, and the fact of his precipitate flight ſtrongly confirmed and excellently explained by the following account.

" On the appearance of the two bodies of horſe " and dragoons, advancing from the King's right " and left, upon the rebels body of reſerve" *(the front line of the rebel army being ſtill unbroken)* " the young Italian never made the leaſt motion to " oppoſe them; but inſtantly wheeled off with his " guard to the right, and rode full gallop through, " between *Glenbucket*'s and *Stuart*'s columns; and, " as we are credibly informed, never looked back " till he arrived at *Aird*." See *An accurate account* of this battle, &c. in the London and Gentleman's magazines for May 1746.

Let us now once more conſider Voltaire's evidence. The intelligent reader of Voltaire's original, will find the conſtruction of it to be this. *Nous avons vu le Prince—reuniſſant en vain les*

vertus, &c.—executer les exploits, &c. i. e. literally, *uniting to execute*, uniting the virtues *in order to execute exploits*, which the words, *in vain*, plainly ſhew, *never were* executed. When therefore the Friend to Truth, puts into his tranſlation the words, *we beheld him perform*, he has a right to chuſe which character he pleaſes, either of a *numb-ſculled tranſlator*, or of an *impudent falſifier*. The true ſenſe of the paſſage is given, in the tranſlation of 1753, printed at Glaſgow by *R. Urie*, as follows. "*We have alſo ſeen Prince Charles Edward, exerting* "*the virtues of his royal anceſtors, and the courage* "*of his mother's father, King John Sobieſki: form-* "*ing great exploits, and undergoing the moſt incre-* "*dible hardſhips, but all to no purpoſe.*" After all, Voltaire's teſtimony and his French are both of them, in this paſſage, ſtark naught, and are only worthy of ſuch a commentator as our accompliſhed *Friend to Truth.*

The next point in debate is the Pretender's inſignificance with his own party, which ſhall not reſt (ſince the *Friend to Truth* will have it ſo) upon my *ipſe dixit*. I had my account from a gentleman of a moſt reſpectable family in Scotland, who ſtaid at Edinburgh the whole time the Pretender and his party were there; and have had it confirmed by numbers, that he was not allowed to make the leaſt movement, but according to the direction or permiſſion of his chiefs, who were perpetually remonſtrating againſt his fooliſh and abſurd propoſals. Mr. *Henderſon* informs us, that he complained to the very laſt, that *his orders were always diſobeyed.* The immediate occaſion of this complaint was, the reluctance of ſome of his chiefs

to

to the project of the night attack upon the Duke's army lying at Nairn, in which our puiſſant adventurer propoſed to himſelf, no doubt, immortal glory, by cutting the throats of the Britiſh ſoldiers ſurprized in their ſleep, and under the ſhade of night, ſucceeding a day, as the rebels ſuppoſed, of jollity and intoxication. But when he was made to underſtand, that poſſibly he might have ſome day-light work with men in their ſober ſenſes, his impatience ſubſided, and he was contented "to "leave it to Lord George Murray, who led the "van, and could judge of the time, whether to "make the attack or not." This is Lord George Murray's own account, and affords a ſtriking proof both of the Pretender's ſort of courage, and of his conſequence among his chiefs.

But to put the matter out of all doubt, and ſuppoſing, what is indeed undeniable, that there were among the leaders of the rebels, both men of ſenſe, and men of courage, the following curious anecdote will ſatisfy the intelligent reader, in what eſtimation ſuch a character as that of the Pretender muſt be with his principal counſellors and protectors. The account is rather prolix and circumſtantial; but I cannot however but hope that the contents will be agreeable to your readers, and that you will have the leſs objection to the inſertion of it in your Chronicle, as it will undoubtedly be deciſive of the preſent diſpute with all candid and impartial judges.

"On the Pretender's arrival at Derby in the "year 1745, his party took poſſeſſion of (I think) "the Earl of *Exeter*'s houſe, in which different "apartments were aſſigned for moſt of his General

" Officers, and particular friends, who conſtantly
" dined with him. His own apartments conſiſted
" of a range of chambers, and a large ſaloon
" where he appeared in public. After his father
" as King, and himſelf as Prince regent, had been
" proclaimed, he dined in public in this ſaloon.
" Almoſt oppoſite to his ſeat at dinner, there were
" two large marble tables, at about three yards
" diſtance from each other; and on theſe tables
" lay the Pretender's ſtandard, which having been
" made uſe of at the proclamation, had been
" brought in, and laid there by ſome of the offi-
" cers, as is ſuppoſed, by accident. The colours
" were furled, and reſted on one table, and the
" end of the ſtaff on the other. The crowd preſ-
" ſing very much to the vacancy between the ta-
" bles, becauſe it was oppoſite to the Pretender's
" ſeat, they bore ſo heavy on the ſtandard ſtaff,
" that they broke it ſhort in two nearly in the
" middle, being the part which lay ſuſpended be-
" tween the tables. The noiſe and confuſion oc-
" caſioned by this accident, engaged the Pretender
" to enquire into the cauſe, and being informed,
" he immediately turned pale, and nearly fainted
" in his chair. It is not certain who ſat next
" him. The alteration was viſible to every one;
" but he ſpoke only very low in the French lan-
" guage, and ſaid, *All was loſt, and he could never*
" *expect victory or ſucceſs after ſuch a fatal omen;*
" and enquired, *Who placed the ſtandard on the*
" *tables?* From this time it is a known fact, that
" he never entertained the leaſt idea of marching
" ſouthward, that he was conſtantly dejected all
" the time he ſtaid at Derby; and that when

" ſome

" ſome of his friends had obliged the Magiſtrates " to cauſe the bells to be rung on account of his " proclamation, he with great earneſtneſs and " *anxiety*, enquired, *If the Duke of Cumberland* " *was at hand?* ſuppoſing the bells were rung on " that account.

" There can be no doubt of the truth of theſe " circumſtances related publicly on the continent " by a French officer *who was preſent;* and it " muſt have tranſpired more generally, becauſe, " on a repetition of this anecdote in another part " of the continent, a Scotch Gentleman of high " diſtinction obſerved, that he had heard the ſame " relation in every circumſtance. Surely no ſtronger " inſtance needs be given of the Pretender's general " character of *imbecility*, *puſillanimity*, and *childiſh* " *ſuperſtition.*"

And now, my worthy Friend to Truth, *to ſupper*, and if you pleaſe at your heroic Prince's table, *with what appetite you may.* I am,

SIR, &c.

PHILODITES.

To the PRINTER.

SIR, *Auguſt* 30, 1766.

CLERUS, your correſpondent, July 29 and Auguſt 14, talks of humility as a moral virtue, and the proper cloathing of a chriſtian, whilſt he aſſumes to himſelf the moſt arrogant and dictatorial ſtile,—" Brim-full and running over," with the authority " of general ſynods, ſupported by

" the judicial decrees, edicts, and proclamations of " different Emperors," — as the " trueſt teſt of or- " thodox faith."—But to the proteſtants of Great Britain, he may as well talk of the ſolemn declarations of Popes and Conclaves: He ought to have conſidered for whoſe peruſal his letters were written, and that notwithſtanding his ſignature, he would be regarded by the public as a very inconſiderable individual, as an intereſted ſcribe, or as one not having authority —— is he offended at the pertneſs of Farmer and Dame Cheeſecurd, for enquiring the reaſon of the hope that is in us, let him remain intrenched within that impregnable fortreſs a pulpit,—he will not there be attacked by his hearers without a power to chaſtiſe their faucineſs,—but a dogmatical parſon, when deſcended from his roſtrum, is on a level with other men, and will meet with contradiction, rebuff, and ridicule, if he takes on himſelf ſacerdotal airs, in printed appeals to the reaſon and common ſenſe of mankind.

The diſſenter may well retort his words " in- " tereſted pleader," and has as good right to call him an idolatrous or ſuperſtitious, a narrow minded, or perſecuting prieſt, as he to prefix the epithet *fanatical* to that improper and invidious word *ſeparatiſt*.

I would aſk Clerus, what he means by *fanaticiſm*, as he applies the word, or whether there is more of it amongſt diſſenters than in his church, ſome numbers of which pretend to be ſo poſſeſſed of the Holy Spirit, as to have its influences at their command to communicate to whom they pleaſe, and even the ſagacious Clerus himſelf, ſuppoſes the

the mercy of God to be ſuſpended, or chriſtian benefits withheld from an unbaptized infant, becauſe its obſtinate mother Dame Cheeſecurd "whimſi-"cally" aſks him firſt for a text of ſcripture to authorize the uſe of the croſs in baptiſm.

But he does not ſeem diſpoſed to diſtinguiſh the fanaticiſms of one church, from the enthuſiaſms or religious frenzies of another, or to know that by the laws and conſtitution of Great Britain, we have two churches eſtabliſhed, an epiſcopal, and a non-epiſcopal, equally intitled to the countenance and the protection of the civil magiſtrate, in the obſervance of their reſpective rites and ceremonies, each maintaining its independence on the other, and each claiming the peculiar privilege of an appointment by God himſelf, and of purity and excellence preferable to all other churches. This Gentleman ſhould likewiſe be reminded that beſides theſe, there are within this realm many other churches tolerated and protected, which are not a whit behind hand in their pretences to divine originality, purity and perfection; — therefore his motto, *Quod bonum eſt tenete* without the *omnia probate*, is not to be recommended to an impartial obſerver.

Whether the wiſdom of our government leads to perceive order in this variety of opinions, and whether the good providence of God appoints, or only permits throughout the world, a diverſity of religious cuſtoms, and principles adapted to different climes, and ſuited to the capacities and diſpoſitions of different nations, and of various tempered people in the ſame nation, are not now the ſubjects of enquiry.

But

But an unprejudiced honeſt perſon, who may happen to be unſettled in religious principles, and deſirous of the beſt information, will examine the arguments and pretenſions of the different churches who lay claim to the poſſeſſion of the only rule of right; and if he thinks 'tis of the utmoſt importance to himſelf, to be of the one only true faith, he will, for his own ſake, purſue the ſearch for that right and viſible church, with at leaſt as much impartiality and induſtry, as if in need of a phyſician, he would enquire concerning his honeſty and abilities; for the preſcription of an empirick, though pronounced to be an infallible remedy, yet, if unguardedly taken on the doctor's word, might prove to be a deadly poiſon

Therefore as both doctors of divinity and phyſic, boaſt equally of kirk or church privileges, and medical noſtrums, 'tis the intereſt of the penitent as well as the patient, to avoid the fatal conſequence of any miſguidance; more fatal, perhaps, to the former, than the latter, for bodily health only is ſought by the ſick perſon, but truth and the ſoul's health by the honeſt enquirer.

Truth and moral rectitude therefore, being the objects of his purſuit, he is regardleſs where they may be found, his peace of mind and eternal intereſts are of ſuch importance as to prevent his wilfully running into error, he may judge ill, or may be miſled by others; but theſe are his misfortunes, not his faults, he will perſevere in his endeavours, and in his petitions to heaven, that he may be ſet right:—How then can he be blamed, ſhould the reſult be, that he enters into the profeſſion of any particular form or ſyſtem of religion, which

which you or I do not happen to approve of? Or, allowing for human frailties, and conſidering the multiplicity of religions, the numerous pretences to ſupernatural aſſiſtances and divine communications, and the precarious arguments generally advanced in proof thereof, what mortal man dares to blame him, ſhould he reject them all? as the great Milton did in like circumſtances; to his own maſter he ſtands or falls, and though he may be anathematized by every one of the contending ſects, he will hope for favour and countenance from the hand of heaven, where his uprightneſs and ſincerity is known; for his conſcience may have poſſibly ſuggeſted, that as freedom of reaſoning and thinking is oppreſſed and reſtrained by churches of every denomination, the beſt and ſureſt way, is to reſt in the belief of thoſe truths which are agreed to by all of them, that there is a God, a Providence, a future ſtate, with rewards and puniſhments for the good and the bad, that God muſt be honoured, and his will, ſo far as we can learn it, performed.

Such a man, if not a good churchman, is likely to be a good citizen, and deſerving the protection of the ſupreme magiſtrate againſt the petulant, intolerant, ſanguinary, enthuſiaſts,—for he is peaceable, open to conviction; and as he has experienced doubts and uncertainties, is always diſpoſed to judge candidly of thoſe who differ from him; but he will not give the lie to his own conſcience, and pretend to believe himſelf or require of others a belief in "unfathomable miſteries," or contradictory creeds, which his underſtanding cannot aſſent to, nor his reaſon comprehend.

Difficulties on theſe points, may indeed be overcome on the principles of your correſpondent Clerus, who (having obſerved, perhaps, that when guided by human reaſon we are led into diverſity of opinions) would have faith and knowledge depend on the *will*; for he ſays concerning himſelf, "*I will* never think that any man has a right, in "any ſociety, to publiſh books which oppoſe the "opinions pronounced ſacred by that ſociety;" but he may reſolve to believe and think ſuch things, as will involve him in contradictions to his own maxims; and he gives a flagrant inſtance of it, for he reſolves to think and to ſay in print that his antagoniſts "are of a church of their own making; "or more properly of no church at all," in oppoſition to opinions held ſacred by many of that ſociety to whom his thoughts are communicated. And though he may reſolve to ſuppoſe, and preſume to inſinuate, that the tenets of his church only are reſpectable, and pronounced to be ſacred by the community at large to which he belongs, yet he ſhould be taught, that he ought not to treat that community like a little country congregation; and the behaviour of his own people when not aſſembled to hear him, ſerve for an example which he may improve by; —— "for Tom and Dick, "Will and Harry," as he complains, "pretend "to judge for themſelves in matters of religion (a "pretty employment for colliers and carters) and "purſue their private whims wherever they carry "them, and whatever eſtabliſhments may ſuffer," yet—"the magiſtrate ſits ſtill, he does not interpoſe nor diſturb the progreſs of theſe people." This "Friend to Liberty" would then diſturb the peace

peace of ſociety, and call for the interpoſition of magiſtrates in religious diſputes. Is it becoming a man who (it may be ſuppoſed) has taken the oaths to the government, to deſire ſuch alterations of the laws as may ſubvert that government, merely to ſuppreſs his gainſayers, or to propagate his own whimſies? But he is to be told that our eſtabliſhments will not ſuffer, except by the intemperate zeal of prieſts and bigots. He will ſurely allow that Tom and Dick, Harry and Will, are accountable creatures; are they to be accountable for their implicit faith in their prieſts, or for their good or bad uſe of their rational faculties? Is more wiſdom or learning neceſſary to make a good chriſtian than to make a compleat collier or carter? To the poor is the goſpel peculiarly preached, are they not then competent judges of its doctrines? Is the church in a tottering condition?—her foes are then chiefly thoſe of her own houſhold. This "pious" Gentleman ſhould not grieve his ſoul on this account, for if he really believes he is of the true church of Chriſt, he may derive much conſolation from the goſpel, wherein is the divine promiſe, that the uncorrupted church ſhall remain firm as a rock to the end of time, nor ſhall the united efforts of men and devils be able to prevail againſt it.

Wrapt up in the goodneſs of his cauſe, and his own ſelf importance, he has threatened that he would effectually ſilence the diſſenter before he would ceaſe to be a correſpondent to the Printer of the London Chronicle. Why then does the heart of this champion fail him? Why does he ſay, "to conclude, and perhaps for ever?" Is he con-

ſcious, that if again attacked he has no anſwer to make that will ſatisfy men who pay any regard to rational religion?

I am,

SIR,

Your obedient ſervant,

B. M.

ST. JAMES'S CHRONICLE, *Sept.* 13, 1766.

To the PRINTER.

SIR,

ONE would imagine that the caſe of engroſſed boroughs had as little chance for an advocate, as any other the moſt abſurd and iniquitous, that could be ſtated. Yet an advocate even in this caſe hath been found, and in a quarter where ſome people, who may think a Chriſtian Biſhop ſhould be differently employed, would hardly look for him. Let us, however, attend to his plea.

"Some of the ſmall Burghs are entirely in the "power and influence of Gentlemen of great "eſtates and quality, becauſe the votes depend "upon inhabiting houſes in the Burgh, which "houſes are the eſtate of thoſe Gentlemen. In-"deed *this is not quite ſo agreeable* to the original "deſign of our conſtitution; but it is of no ill "effect; for it is only putting thoſe Gentlemen "upon a more advantageous footing than others, "by ſecuring to them ſeats in the lower Houſe;

"and,

" and, as they are moſtly Gentlemen of very large " eſtates, they are as little liable to be influenced " by the Crown, and as much able to ſerve their " country as the Members choſen by counties or " large Burghs."

Such is the reaſoning of an honeſt Tory Biſhop, acquired by the habit of defending every thing that happens to be eſtabliſhed. In the laſt century there were ſome perverſe people, who would needs have it that certain ſeats in another Houſe were not quite ſo agreeable to the original deſign of our conſtitution. Suppoſe the advocates for thoſe ſeats, inſtead of proving the conſtitutional right of thoſe who occupied them, had obſerved, that " this was only putting thoſe occupiers upon a " more advantageous foot than others of the ſame " function; that they were moſtly Gentlemen of " large revenues, and as little liable to be influ- " enced by the crown, and as much able to ſerve " their country as the members who enjoyed their " ſeats by another mode of ſucceſſion."—would not the public have ſaid, that an hypotheſis ſo contrary to all experience, was no better than a banter upon the common ſenſe of every man who had eyes and ears? And then, as to the *no ill effects*, whether theſe may not be much upon a par in both caſes, where public liberty and the rights of free ſubjects are concerned, I leave to be determined by thoſe who employ themſelves in counting noſes on certain critical occaſions. To the *no ill effects* of ſuch monopolies within the Boroughs ſo engroſſed, one might perhaps ſpeak with a little more certainty, after enquiring how corporation juſtice is adminiſtered in ſome of them, which,

I have

I have been told, is often in a manner not much more tolerable than it would be under the government of a French Intendant.

At all events, it would be no worſe for the public, if churchmen would confine themſelves to their own province, and reſt contented with the pleaſure of adminiſtering correctives to the heretical pravity of thoſe who preſume to think for themſelves in religious matters. The civil liberty of ſubjects in England, is a topic too delicate to be handled by caſuiſtical divines: It is poſſible it may, at ſome future period, think of a retaliation for what it hath ſuffered by them. Some people think, that if the civil liberty of Britiſh ſubjects were to be exerciſed to its conſtitutional extent, churchmen would have enough to do to defend certain eccentricities in their own department, which are ſuppoſed to interfere with it. Biſhop Ellis, from whom the foregoing doctrine is cited, ſeems, in many paſſages of his book, to have been aware of this; and has accordingly provided againſt it, by this and other friendly apologies for ſome equally notorious encroachments on the civil rights of Britiſh ſubjects; and the high encomiums given by the cloth to this inſidious, but very erroneous performance, ſhew, that the good will of the faculty towards the liberty of the people, runs pretty generally in the ſame channel.

But to proceed: I have been informed that there are to be found among our ſtatutes more than one law *unrepealed*, where it is enacted, that "citizens "and burgeſſes of the cities and boroughs, be cho- "ſen of men, citizens, and burghers, reſiant and "dwelling, and free in the ſame cities and boroughs, "and

" and *no otherwiſe*." And I find I have been well informed; for Biſhop Ellis acknowledges it. Upon the principle of theſe laws, I ſhould apprehend, that there muſt be conſiderable numbers of free burghers, who are repreſented much in the ſame manner as the Britiſh ſubjects in America were ſaid to be on a late occaſion.

" But at preſent, ſays our political Biſhop, " though theſe ſtatutes are unrepealed, yet they " are ſo little regarded, that perſons from any " part of England (he might as well have added " from any part of Scotland, or Germany, or " Egypt) are capable of being choſen for any " cities or boroughs."

The time has been, when an honeſt Engliſh lawyer would have queſtioned any man's capability of enjoying any thing in expreſs contradiction to an act of parliament unrepealed, and much more where the fundamental rights of the ſubject are ſo materially concerned. How the Gentlemen of the long robe would ſtand affected now, in caſe their opinions were ſolicited upon this head, I pretend not even to gueſs. I have ſome ſuſpicion that they would not be all of a mind, even upon the point of reſiance, if they had a proper opportunity of mooting the caſe in public. In the mean time, our Right Rev. politician was in part miſtaken. Theſe ſtatutes have not been ſo little regarded as he imagined. Every candidate for a city or borough, though he comes from Jeruſalem, finds it neceſſary, in compliance with theſe ſtatutes, to qualify himſelf at leaſt with the honorary freedom of the city, or a temporary burgherſhip of the borough where he offers his ſervice, previous to his election. On the

the other hand, it is not yet fifty years ſince a Gentleman was adviſed to hire an houſe within the borough he wanted to repreſent, and to inhabit it for a time ſufficient to aſcertain his reſiance; and it happened in the event, that the validity of his election depended upon that circumſtance.

But I muſt not part with this political churchman without obſerving, that he has given us but one ſpecies of borough-bondage, and that the moſt tolerable of all. In the caſe he hath referred to, the right of voting belongs to inhabitancy, and none but inhabitants have there a voice in parliamentary elections. A foreigner in ſuch boroughs cannot have a right of voting delegated to him by any means; and if an inhabitant will ſell his privilege of freely electing, for what he may think the valuable conſideration of his tenancy, it is his own deliberate act, and he has nobody to blame for conſequences but himſelf. But in many other boroughs a foreigner may be qualified equally with an inhahitant, by having a burgage houſe aſſigned to him by an occaſional conveyance from the Gentleman whoſe eſtate it is, who is ſometimes ſo little diſpoſed to truſt the title-deed with an inhabitant, that he frequently chooſes his grantee from among his more truſty friends in other parts of England, Scotland, or Ireland.

There was, indeed, an act of parliament, paſſed about the time of the revolution, the intention of which is ſaid to have been to prevent ſuch practices. But I am told, that there is a tacit conſtruction of the words underſtood, (for neither has this point ever been publicly debated) by which the intention has been ſufficiently relaxed to make room for a

voter,

voter, though he ſhould come from the Cape of Good Hope.

Upon the whole, as there is matter enough in this moſt intereſting caſe, to call for the attention, ſpirit, and abilities of every real patriot, we may have, perhaps, ſome faint hope, that it will, at ſome time, be properly and thoroughly conſidered. When I wrote my laſt letter, a proſpect of ſpeedy redreſs, with reſpect to this and other particulars, was opened, which gave ſpirit and comfort to every friend of public liberty. Since that time things have taken as ſtrange a turn, as, perhaps, was ever recorded in hiſtory; a turn which has forced from many a melancholy mouth the doleful parody, Put not your truſt in *patriots*, for there is no help in them. I am not, however, one of thoſe who think a man muſt need fall, who hath made one inadvertent trip. Self-conſiſtency in a laudable career, is a virtue which a mind of generous feelings cannot eaſily part with. It is ſelf-conſiſtency, the *ſervetur ad imum qualis ab incepto*, which has fixed all the great and ſhining characters in antiquity. I can have no conception that the higheſt gratifications of ambition or avarice for the preſent, can compenſate for the excrutiating ſtings with which that man's mind muſt be wounded, who reflects, that after appearing in the hiſtory of his country, with all the honour and applauſe due to a courſe of the moſt ſalutary and ſubſtantial public ſervices, the ſcene of glory muſt be cloſed with the exhibition of the ſame man, duped by the artifice of a wretched politicaſter, the deteſted and execrated enemy of all his former patriotic meaſures, and conſtrained (to preſerve the little hold he has left)

leſt) to act in lieutenancy, under the very man, the ſacrifice of whom to the juſt reſentment of the public, ſhould have been the inflexible condition of his acting at all.

Whatever may be the caſe, however, the people, it is to be hoped, will never deſert their own cauſe. Friends and patrons of the public may ariſe from other quarters. In the mean time let us bear our teſtimony, if we can do no more; and to ſhew what bleſſings were intended for us by the proteſtant ſettlement in the illuſtrious houſes of Naſſau and Hanover, let theſe words in golden letters be legible over the entrance of every place of election in the kingdom, "According to the conſtitution "of the Engliſh government and immemorial "cuſtom, all elections of parliament-men ought to "be made with an entire liberty, without *any ſort* "*of force*, or reqiring the electors to chooſe ſuch "perſons as ſhall be named to them." I am,

SIR, &c.

HANSEATICUS.

To the PRINTER.

SIR, *Sept.* 25, 1766.

THE maſk is at laſt taken off. The advocate for the late commoner, in the abſtract of his *Candid Anſwer to the Enquiry into his Client's Conduct*, given in your Chronicle of September 11, openly, publicly, and without the leaſt ſign of that conſcious feeling betokened by a bluſh, hath avowed not only the preſent connection of the late com-

commoner with the contemptible *man of that country*, but his client's *wiſh* to be *ſo* connected, three years ago. Hitherto there have been ſenſible men to whom the place and the peerage were no deciſive objections. They did not neceſſarily imply the diminution of the will or the power of the late commoner to purſue the ſame ſalutary track which had endeared him to his fellow-ſubjects, both while he was in place and out of it. The ſuſpicion was, that he owed his elevation to the favourite, that he had accepted it at the hands of the favourite, the conſequence of which they knew to be, that his future operations muſt be under the direction of the favourite. But this was but ſuſpicion. The fact was not certain. Some of his partizans have actually denied it. On theſe grounds, the cautious and the candid have preached up ſuſpenſion of opinion concerning his future views. If the favourite was out of the queſtion, all might ſtill be ſafe; and that he was not, depended only upon the veracity of the *Enquirer into his Conduct*, who was animated by a ſpirit, which joined itſelf to the ſquadron of the Caledonian Chief, in eager oppoſition to a meaſure, the ſucceſs of which tranſported the whole nation into an exceſs of joy, (if joy could be exceſſive on ſuch an occaſion)—a joy the more general, the more cordial, the more complete, as the object of it was underſtood to be the meaſure of their beloved commoner. The ſuſpicion is vaniſhed. For what a man ſeeth, why ſhould he yet ſuſpect?

Would any individual in this metropolis have believed, on the laſt day of January 1766, that before eight months more had gone over his head,

Mr.

Mr. P--t would be obliged for an apology for his conduct to a dirty mercenary of the *man of that country*, who *wanted wiſdom, and held principles incompatible with freedom?* And *ſuch* an apology! Let us examine a few of the particulars of it.

It is but a circumſtance—A circumſtance however worth remarking, that the apologiſt only undertakes to anſwer for the conduct of *A late Commoner:* A commoner, it may be, deceaſed without leaving a monument of one good or evil ſervice to the public, unleſs perhaps a contingent Ay or No, upon ſome critical queſtion. Why not the late great commoner? But the man knew the effect of his own rhetoric, and that before he had done with him, he ſhould make him as *little* as the leaſt commoner that ever pieced the heel of a ſhoe.

"The fact is, ſays the anſwerer, that his bad "ſtate of health would not permit him to attend "the queſtion relating to general warrants, any "longer." And then we are told, that "a con-"ſiderable number of the party flew off, upon the "miſcarriage of the firſt queſtion." Which is, however, unfairly ſtated, for the previous queſtions were *two*, one on the 16th, the other on the 17th of February, in *both* which the party remained firm; nor could it be known to the late commoner, previous to the experiment, *at which he was not preſent*, that there would be any flying off at all. But be that as it might, did the late commoner ever pretend to be the head of that party? Or did he ever profeſs to direct their operations? Or to be directed himſelf by their views?

In the next paragraph we learn, that the impeachment was intended by *ſomebody*, and that it was

was propoſed to the late commoner. So far the *inquiry* is juſtified. Indeed wherein is it contradicted in any part of its account of that tranſaction? Did the *Candid Anſwerer* venture to ſay, that the late commoner did not *vehemently declare againſt it?* Did the *Inquirer* ſay, whether it was a want of matter, or a want of inclination, which occaſioned that vehement declaration? No want of inclination to be ſure, in the late commoner, to impeach the man in 1764, with whom he wiſhed to connect himſelf in 1763, with whom he treated for ſuch connection in 1765, and with whom he actually did connect himſelf in 1766. *God defend me from my friends*, ſays the Italian proverb, *and I will defend myſelf from my enemies.*

In the next place we are told of a nobleman, "thus far at leaſt deſerving public approbation, "that he wanted to replace a ſet of rapacious, in-"capable, unfaithful ſervants, with thoſe of abi-"lity, fidelity, and integrity." But why does he not pretend to the public approbation for placing this rapacious, incapable, unfaithful crew? The placing was as ſurely his work, as the replacing, which I will venture to aſſert had never happened, had not this ſet of ſervants endeavoured to exerciſe their rapacity upon the power this very pitiable nobleman had engroſſed into his own hands. The replacing, however, ſucceeded not. We are not told why, by the *Candid Anſwerer*. And we muſt not aſk the late commoner ſo tickliſh a queſtion. Some people ſay, Mr. M——e has anſwered it in part, and others ſay, we ſhall have the fag end of the anſwer from a late Lieutenant.

And now for an act of humiliation. "The late "com-

" commoner, ſays our *Candid Anſwerer*, like other " human beings, has his failings." So indeed we begin to perceive, the more is the pity. But how, dear Sir, are his defects to be ſupplied? Would you think it, reader? By uniting himſelf with L. B. Serioufly, I would give one of the only two ſix-pences I have in my pocket, to know what the late commoner thinks (not of the union, for that it ſeems he hath accepted, but) of modifying his principles, reforming his politics, and improving his capacity in the ſchool of L. B—; of that very L. B—, whom in the preceding paragraph, we are exhorted to pity and compaſſionate for his inefficiency in placing and replacing, ſo as never to be able " to fix a ſtrong and laſting adminiſtra- " tion," during ſix long years, in which he has had the whole game in his hands. Had I been in the *Candid Anſwerer*'s ſhoes, on this occaſion, I would have been polite at leaſt to the late commoner, in return for his facility in turning over, and have put the advantages of the union to the account of L. B. Every human creature allows the late commoner to have ſuperlative abilities. And nine in every ten think they pay no ſmall compliment to the other's heart, when they ſay, that he has the worſt political head in Europe. A ſeries of miſchief and confuſion for ſo many years, the mere effect of one man's influence, cannot be the product of a wiſe head and an upright heart in poſſeſſion of one and the ſame individual; let the public determine in which of the organs the failing lies. In the mean time I will venture to prophecy, that this is not the laſt inſult the late commoner will receive from his new party. Their

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exultation is extreme, both over the public, and over the man. And if in the infancy of their conqueſt they cannot forbear exhibiting him in the contemptible light of a pupil to L. B—, judge, Engliſhmen, what mortifications he has to undergo in the progreſs of this Anglo-Scotic coalition.

The ſubject is fertile, and I could purſue it to a greater length. But I muſt conſider that you have other correſpondents. All, therefore, I beg leave to add, is to apprize your readers, Mr. Baldwin, that the defence or approbation of the author, abettor, or heroes of the Enquiry, is by no means my object. The man who can coolly condemn the repeal of the Stamp Act, who can conſider the excluſion of G. G. from the miniſtry, as a ſacrifice, who can recommend miniſters educated at the Cocoa Tree, who, in all his conferences, ſeems never once to have thought of an unhappy exile, after deriving all his ſubſtantial credit from his former connections with him; *that* man, ſhall never paſs with me for any thing more reſpectable than the maſter of a rival-academy, to that in S—th A—d—l—y Street.

I am,

SIR,

Yours, &c.

An Engliſhman in Mourning.

To the PRINTER.

SIR, *Sept.* 27, 1766.

I Have juſt laid out of my hands, *A ſhort Account of a late Adminiſtration*, after peruſing it with infinite

infinite delight and admiration, and with a reſolution to purchaſe the firſt copy I can meet with in a condition to be framed. I am perſuaded, however, that if I had been at the accountant's elbow, I could have improved his narrative greatly, by the addition of a few exploits, which will embelliſh the future hiſtory of his heroes no leſs than the facts that are already down in black and white.

In the firſt place, why was it forgot that they *placed* a Britiſh warrior, who, if he had not unluckily riſen too early to diſcern *weed from trees*, would not have left a ſingle Frenchman on the plains of M—d—n, to carry tidings to the Grand Monarque? I can give myſelf no other reaſon for this omiſſion, than that it was an indiſpenſable article in the eulogium, that *they* did not *court* the E— of B—, by whoſe interpoſition, as ſome fooliſh ones will needs have it, the above-mentioned valorous Knight was ſome way ſlipped into office. But what of that? When *Bay Martin* anſwers the whip at Newmarket, and does his duty, will any ſportſman be ſo abſurd as to call that, *courting* his maſter?

Again; why is it not commemorated to their immortal honour, that they rid the kingdom a *ſecond time* of that ſtrange fellow *Jack W—s?* Could their country be more highly benefitted than by honouring meritorious valour on the one hand; and, on the other, diſgracing the varlet, who had well nigh perſuaded the good people of England, that General Warrants, Seizure of Papers, Exciſe Laws, and Trials, where juries were confined to facts, had an evil aſpect upon their liberties? It is true, the ſhort adminiſtration pro-

procured, upon the principles W—s had advanced, a decision which effectually put his oppressors in the wrong, and well nigh exculpated himself; and this they have ventured to put to the account of their own merit, in the short history of their atchievements; and, therefore, say some people, why not restore the man? But it should be considered, that a man's principles are one thing, and his person quite another. And it is well known, that a certain E—, whom the short administration were not to persecute on any account, never got one good night's rest, while W—s was on this side the water; and what is doing a little insignificant job of justice, to the restoring so valuable, so amiable, and so virtuous a mind to peace and tranquility?

I have reserved their master-measure to the last, which being the least known to the public, should, now that there is no danger of offending their modesty, be trumpeted the loudest. It is nothing less, kind Mr. Baldwin, than ridding this protestant country for ever of all fears and jealousies concerning the Pretender, by sending a popish Bishop to *Canada*; the salutary effects of a secret compromise with our friends the French, of which we are already reaping the happy fruits, in the conformity of his Holiness, the Pope, to this exquisite stroke of Scotch policy.

Whoever has read a late *Extract of a letter from Rome*, retailed in several of the public prints, cannot chuse but admire the firmness of the venerable pontiff, which enables him to stand buff against the pretensions of the magnanimous hero of 45, and the sagacious Cardinal his brother, who, were

they to exert themſelves, might make the papal chair to ſhake under the ſanctified bum of old Infallible; an event not a little to be apprehended, as the peerleſs Count Douglas hath not yet thought fit to declare himſelf upon the intereſting point of his religion. I make no doubt, but the Pope may think one Canada Biſhop well ſettled in his dioceſe of *Quebec*, worth half a dozen Kings of Brentford, enthroned at Rome or at Avignon. But a certain politician, who was rocked in his cradle a little to the north of Berwick Bridge, knows better. He is well acquainted with the enterpriſing genius, and intrepid ſpirit, of his royal race; and that it is impoſſible to take too many precautions againſt them. And what harm can a mild, moderate, and ſimple-minded eccleſiaſtic do at a thouſand leagues diſtance from this proteſtant country, who has given ſecurity (papal ſecurity, the beſt in chriſtendom) that he will keep the peace, and be of good behaviour towards his Majeſty's proteſtant ſubjects of Quebec? It ſhould be no drawback upon the merit of this meaſure, that the noble E— only articled for this valuable ſecurity. Having procured the French guarantee to the more important ſtipulation, he had reaſon to acquieſce. He well knew the execution of the equivalent would depend upon ſome ſhort adminiſtration. Some people have been ſo ignorant as to ſuggeſt, that ſeveral things, to be picked out both of the law and the goſpel, might have created a demur to this ſort of counter-ſecurity provided againſt the Pretender; and ſome whiſpers there have been, that theſe pickings looked ſo ugly, even in the eyes of gentle George and Co. that, intrepid, as they were

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on other occaſions, they fairly turned tails on this. But the ſhort adminiſtration ſaw the thing in a different light. They thought it might be a reproach to their courage and public ſpirit to ſtrain at a gnat, after the heart-feeling E— had ſacrificed his beloved couſin to the ſafety of Great Britain. A fig for their malevolence, who hereafter ſhall inſinuate, that Jack in the box is ſquinting to the other ſide of the water. Beſhrew their politics who think we are in any danger from popiſh emiſſaries, now that the head of the church is ſo dextrouſly brought into a coalition of parties. And away with thoſe miſerables to Moorfields, who rave at a late ſhort adminiſtration for not perſecuting the man, who, to the innumerable ſubſtantial ſervices for which this poor country will ever ſtand indebted to him, hath added the invaluable bleſſing of uplifting to public view and public energy the man of the world our bowels yearned after; and what is ſtill better, uplifting him with all his aſperities melted down, and the whole figure new-caſt in his own elegant mould, *alamode de clinquant*, to the infinite ſatisfaction of all ranks of people.

I am,

SIR,

Yours, &c.

An honeſt Apoſtate Whig.

LONDON CHRONICLE, *Sept.* 30, 1766.

To the PRINTER.

SIR.

THE Apoſtle *Paul* informs us, that *Satan himſelf is transformed into an angel of light*. And why not, by the operation of the ſame ſpirit, and for the ſame purpoſes, *A Legendary Prieſt* is transformed into *A Friend to Truth*. But touch him with Ithuriel's ſpear, and up he ſtarts a *Jeſuit* confeſs'd,—one of thoſe men who having wearied Roman catholic countries even to abhorrence and expulſion, are permitted, by the *wiſdom of the times*, to neſtle in this land of liberty, and to poiſon the minds of his Majeſty's ſubjects with the principles of treaſon and rebellion, in favour of a popiſh Pretender to his crown. But let us exhibit the man in his proper habit.

I had, for ſeveral particulars, referred to *Henderſon*'s Hiſtory of the Rebellion, publiſhed in 1748. I named the edition, and gave other tokens, ſo that the book could not be miſtaken. In this *hiſtory* (for ſo I ſhall ſtill call it without the leave of my antagoniſt) not a ſyllable is mentioned of the *declaration iſſued* from the *princely humanity* of the Pretender; not a ſyllable of his *ſnivelling* at Derby (tho' this it is probable enough he might do

do upon the breaking of the ſtandard ſtaff) not a ſyllable about Dr. *Cameron's* teſtimony of his *dear Prince*. And yet this *Friend to Truth* gives his readers free leave to underſtand, that all theſe particulars are in the hiſtory quoted by me. For he hath cited his authority in the terms of, THIS *writer*, and HIS *hiſtory*, without any ſpecification of *what* hiſtory he refers to. Had he cited honeſtly and fairly, his readers muſt have ſeen that none but a jeſuit could have the aſſurance to make me anſwerable for any *other* hiſtory than that I quoted, or any other *Henderſon*, or even the ſame *Henderſon* in a ſtate of ſelf-contradiction; any more than I make myſelf anſwerable for all *S———t's* rhodomontades by citing him when he *deviates* into truth, as he does moſt probably, in his account of the Pretender's *reflexions* at Derby, in which, (the varniſhing excepted) he agrees with the account in the hiſtory of the ſtandard-ſtaff pretty exactly, *viz* of the Pretender's *never entertaining the leaſt idea of marching ſouthward*, after that *ominous* event. As to Mr. *Henderſon*, the author of the *hiſtory* I made uſe of, if the citations brought by this *Back-Friend to Truth* are really to be found in *any* hiſtory of his writing, it is high time for him to give an account of his motives for exhibiting a character of the Pretender ſo different from that in his Hiſtory of the Rebellion, publiſhed 1748, when his accounts were authenticated by the ſtrongeſt collateral evidence.

For my part, I was for a while aſtoniſhed that the recording theſe ſhining virtues of the Pretender had not perfectly reconciled this ingenuous *Friend to Truth* to Mr. *Henderſon*; now the latter

hath ſhewn this diſpoſition to rectify his former miſtakes: For as I take it, *preſbyterian* ſtams on the ſide of the Pretender, ſhould be as valuable in this proteſtant country to a legendary prieſt, as *popiſh* ſtams. But this myſtery has been lately cleared up to me. I am told Mr. Henderſon hath written the Hiſtory of the late Duke of *Cumberland*, in which, for ought I know (for I have not ſeen it) may be recorded the particulars cited by this *Friend to Truth*. But then it ſeems this ſame Mr. Henderſon hath, in this late hiſtory, convicted *Smollet* of ſo many groſs falſehoods with reſpect to ſome tranſactions after the battle of *Culloden*, that he can never more ſet up for an evidence of the Pretender's magnanimity, with the moſt remote hope of gaining credit: And in this condition I leave the *Complete Hiſtorian* to the lamentations of his legendary admirer.

As to *Voltaire*, though the *interpolation* of THE *Friend to Truth* ſhould be admitted, to cure the Frenchman's nonſenſe, yet would that ſignify little. *Voltaire*'s credit, as an hiſtorian, is juſt in the ſame waining ſtate with that of *S——et*. For thus is he characterized, by a very elegant, accurate, and judicious writer. "*Voltaire* has compoſed an a-"greeable and witty chapter concerning *printed* "*lies*; and no author certainly hath printed *more* "than he himſelf." *Annual Regiſter* 1762, p. 50. So there's an end of *Voltaire*, as a credible witneſs, without putting him in the liſt of the *numbſculls*.

Dr. *Cameron*, to be ſure, ſtands upon a more reſpectable bottom. He was, we are told, in communion with the church of England, from which, I ſuppoſe we are to underſtand, he derived the prin-

principles which brought him to *Tyburn*. A genteel compliment enough. This circumſtance however can hardly fail of eſtabliſhing his veracity with reſpect to the character he gives of his dear P—ce. In the mean time, it would not be amiſs, if either Mr. *Henderſon*, or the *Legend-monger*, (that Dr. *Cameron*'s teſtimony may loſe nothing of its *natural* weight) would condeſcend to rectify the *Engliſh* of this ſpirited elogium, leſt it ſhould be ſaid to be the work of a *numbſcull*.

But whatever becomes of the credit of *Henderſon*, *Voltaire*, *Smollet*, or twenty more, the Pretender's *poltroonry* is matter of public notoriety in *Scotland*, in *France*, in *Italy*, and He who in any of thoſe countries, ſhould expreſs the leaſt ſuſpicion of his having courage to any ſenſible unprejudiced men who have perſonally known him, would make himſelf ridiculous, but more particularly at *Rome*. And if his deſcent from *Henry* IV. will not keep him from being contemptible in *France*, it is not likely that his relation to *Charles* I. (a character the very reverſe to that of *Henry* IV.) ſhould derive upon him the leaſt reſpect from the *free* ſubjects of George III. not to mention the gap in his genealogy.

Some part of this writer's account of the Pretender's eſcape from *Culloden* may indeed be depended upon, namely, that he eſcaped by running away; concerning which, a letter from *Inverneſs* dated *April* 24, 1746, gives the following account: "As to the young Pretender, he kept, *during the* "*whole action*, in the *corps de reſerve*, and when "he perceived the Clans, who were his ſole de-"pendance, to give way, *not daring to paſs through*

" *this town*, he forded the river a mile above it, " up to the neck." Not a word of any horſe ſhot under him, or the leaſt ſcratch of a wound upon his perſon, which, if he received one, was not purchaſed by any reſiſtance he made; as all accounts agree, even that of our *Friend to Truth*, who tells us, *He quitted not his poſt*, till theſe accidents terrified him off the field.

I cannot conclude my letter more properly than with ſome ſenſible reflections in a periodical paper of thoſe times. " If we were diſpoſed to diſhonour " this brave victorious Prince [the D. of *Cumber-* " *land*] with a compariſon, where could we find a " baſer, than that of his pitiful adverſary; who, " to ſay no worſe of him, having the proſpect of a " crown in his view, and having obtained (what " it would have been impudence to have aſked of " fortune) an opportunity of fighting on advan- " tageous terms, did not dare to expoſe his worth- " leſs life to the leaſt hazard, in order to improve " the opportunity. He ſaw before him one of our " beſt bodies of troops, under our beſt and greateſt " General, in whom our greateſt confidence was " placed, and who, he well knew, would not fail, " on any emergency, to expoſe his moſt valuable " perſon to the greateſt danger. He ſaw this body " inferior in number to his own, and yet baſely " (though his all was at ſtake, and ſo fairly ſtaked " to) conſulted, not victory, but his own ſafety " and retreat *from the beginning*. Whilſt the brave " Duke of *Cumberland* forwardly puſhed to that " place where the greateſt danger and diſtreſs were " apprehended, *Charles* ſtood an idle ſpectator of " the battle at a ſafe diſtance, and took the firſt

" occa-

" occaſion to preſerve by flight, a life perhaps " more worthleſs and miſerable than that of the " meaneſt of thoſe wretches who had been the fol- " lowers of his fortune, and were now, *at a great* " *diſtance*, the followers of his flight "

I hope, Mr. Printer, you will not think this letter too long, as I was obliged to accommodate it to the demands of an importunate adverſary. Three material points are ſettled in it. 1. The Pretender's want of courage is deciſively proved. 2. The credit of two hiſtorians who have atteſted his valour, totally annihilated; and, 3. The maſk of a *Friend to Truth*, wreſted from the hardened front of a *Legendary Prieſt*.

I am, *&c.*

PHILODITES.

ST. JAMES'S CHRONICLE, *Oct.* 4, 1766.

To the PRINTER.

SIR,

THE laſt time I was favoured with a little room in your paper, I took occaſion from ſome (then recent) events, to congratulate my fellow ſubjects on having found a ſteady and determined friend to public liberty in Mr. P—t; and I then thought myſelf ſo well founded in my concluſions, that I would not have given any man three farthings to ſave me from the hazard of being miſtaken in my man. There are, however, ſeveral

of my acquaintance, who, in the preſent ſituation of things, imagine they have a right to laugh at me; and as I do not love to be ridiculous (who does?) I requeſt another hearing in your Chronicle, by way of retroſpect to the motives which ſet me to work, at the period in queſtion.

I had then before me a printed account of ſeveral ſpeeches; and, among the reſt, one aſcribed to a late Great Commoner, which I never yet could hear he diſowned in whole or in part. In this ſpeech, beſides a diſplay of the noble ſentiments in favour of Britiſh liberty, applied to the caſe of our American colonies, are ſome ſmart ſtrokes on certain abuſes at home—growing evils, which have a manifeſt tendency to undermine the conſtitutional liberty of the ſubject, and without the ſpeedy application of ſome effectual corrective, will infallibly overthrow it. What I chiefly mean, are the wealth and influence of the church, and the putrid ſtate of our parliamentary boroughs. Theſe, indeed, had each of them no more than a ſingle touch of his rhetoric, a gentle touch from any other hand; but (to borrow a compliment from one of his audience) a touch, which falling from ſo great a height, could not fail to make great impreſſions.

This was not all; a moſt ungracious, but faithful portrait was given of a ſtateſman, the firſt of the ſort, who, ſince the days of Strafford, enjoyed ſo long an interval of impunity, with ſo great a ſhare of public odium, purchaſed by ſo many and ſo grievous provocations. The cenſure was ſhort, but full and ſignificant: "A man who wanted "wiſdom, and held principles incompatible with "freedom." Was an Unchangeable Whig to

ſup-

ſuppoſe, that any praiſes of ſuch a ſpeaker could be exceſſive?

Part of the encomium in my letter, was appropriated to the honour of the then adminiſtration, and as was then believed by more than myſelf, moſt deſervedly. One of them, who was underſtood to deliver the ſenſe of the reſt, declared that, "His "ſentiments were entirely conformable to thoſe of "the Right Honourable Gentleman." This was made good by their actual operations, the repeal of the Stamp Act, and Cyder Tax, the Condemnation of General Warrants, and the Seizure of Papers. Theſe atchievements were the more meritorious with the public, in that they were underſtood to be the product of their own principles, and an effectual check upon that deteſtable Tory-ſyſtem, which had diſtinguiſhed the Gr—nv—l—n adminiſtration. And in this one would have thought there could be no deception.

The rage of the tory faction, which broke out upon this apparent ſubverſion of their plan was certainly unfeigned. The lawyers, the churchmen, the men at arms, every expectant, in ſhort, of the duſky prerogative hue, ſeriouſly thought their hopes were all blaſted, and in that perſuaſion, loſt all ſenſe of decency in their virulent abuſe of the Great Commoner, and of the ſuppoſed whig adminiſtration. Upon the loſs of the Stamp Act, deſpair was even theatrically expreſſed upon the countenances of numbers, who being out of the ſecret, fooliſhly enough imagined, that the fall of that bill, would be the fall of the Scot; inſomuch, that ſome of the *Venerables* began, in the ſtyle of Job's wife, "to bleſs the day backwards," when

they firſt went to his levee, conſidering themſelves as utterly excluded by that circumſtance, from the privilege of Enoch. For though the old D—e might forget and forgive the treſpaſſes againſt himſelf; yet it was always underſtood to be the fault of his nature, that he was never able to digeſt Stuartine politics, and Laudæan divinity. In ſhort, ſo totally was the game given up on all hands, that the popiſh miſſionaries, whom ſome expectations, taken from the complexion of the times, had brought over in ſhoals, thought proper to remigrate to their reſpective kennels on the coaſts of France and Flanders.

This was the gracious proſpect before me, on which I felicitated my countrymen; and not only before me, but before thouſands more who never thought of ſetting pen to paper to record it. Who would have thought——But firſt let us run over a few of the circumſtances which kept ſome ſmoaky old whigs from joining in the general exultation.

The Weazle Scot was not diſlodged; nor could be ſuppoſed to have forgot his old trick of ſucking the Princely Eagle's eggs. The tory leaders firſt diſcovered that he had not forſaken his old haunts, and in hopes of ſharing the prey once more, haſtened to make the *Amende Honorable* for by-paſt frailties, by ſtooping to ſalute certain poſteriors, to which breeches were not an aboriginal covering. Common fame gave it out that at that time they were *re*-BUT-*ez*: But certain tranſpirations ſince that period, enlightened by ſome dawning coalitions in the levels of Bedfordſhire, import, that they were received with civility, their penitence accepted, and aſſurances given, that when the time came for un-

but-

buttoning, they ſhould not be the laſt to kiſs—— hands.

Since that Æra, we have had a man of abilities. The humiliation of a Whig Chamberlain. A ſecond proſcription of poor W—s. And, to crown all, and to keep the French and Flandrikin ſhavelings out of the dumps, a popiſh Biſhop ſent to Canada, by way of ſecuring his ———'s loving ſubjects at home and abroad from the fear of the Pretender! It is reported (but I can anſwer for nothing) that one of the ſtaunchest of the late *Ins*, being interrogated pretty cloſely by an old Friend, how theſe things went down with *him?* anſwered, "The ſpirit, truly, was willing, but the fleſh was "weak; but that neither weak willing, nor ſtrong "ſturdy, could ſtand before ſuch a tempter."

So it ſeems; and that reminds me of a late ſturdy Patriot. And where was *He* in this perilous ſeaſon? Wrapt up, ſays the ſcandalous Chronicle, in the flannels of a ſafe neutrality. Perhaps too, at leiſure hours, trying to get the better of thoſe principles which were incompatible with freedom. But it often happens in ſuch trials, that the ſcholar turns maſter, particularly when the former is a good big boy. So it is ſaid to have happened in the preſent caſe. We go now with wonderful patience to learn wiſdom from the man that has none, and politics from him whoſe principles are worſe than none. "Who would have thought it?"

Who would have thought it, indeed! And what could have verified it, but the promotion of the two brothers. "The two brothers! Thou "can'ſt not ſay I did that. All the world knows, "that when the Sc—h S—l was diſpoſed of, I was

at

" at N—th E—d. And all the world ſhall know, " that I am at B—th when the other mounts the " great horſe."

After all, Mr. Baldwin, you and your readers muſt now think of me what you pleaſe. I muſt confeſs I have no better apology than this fooliſh, " Who would have thought it," unleſs precedents have any authority. If precedents will do, I can point you out a man whoſe praiſes of L——d C——m are equalled by nothing but his abuſes of Mr. P—t. A man in ſo much honour with me, that I am ſure I can never be wrong, unleſs we are both of a ſide; and ſo I believe think a pretty large majority of my fellow-citizens in this great metropolis. And if we could but prevail with one ſingle man more, who ſhall be nameleſs, to think ſo too, I believe I durſt inſure them the moſt agreeable holiday they ever had in their lives, part of which we would all of us ſpend in going to the Tower to ſee——the Lions. I am.

SIR,

Yours, &c.

An Unchangeable Whig.

To the PRINTER.

SIR, *Oct.* 16, 1766.

THERE is a tribute of *candid report* due to the memory of men of genius and learning, how unfortunate ſo ever they may have been in the application of their talents, or however they may

may have fallen ſhort of that approbation, which the public has given to men of much inferior abilities, at the ſame time that it hath been denied to *them*. I would endeavour to apply this reflection to the caſe of the unhappy Leucophæus,* who has juſt finiſhed his mortal courſe, in a way which ſome people may think has fully juſtified the world in the unfavourable ſentiments that were ſo generally entertained of his literary conduct. Leucophæus is now out of the reach of every man's reſentment, as well as of every man's envy; and I would willingly hope, that a few diſpaſſionate reflections upon his fortunes and his fate, from a perſon who knew ſomething of him at different times of his life, may not be offenſive to thoſe who have candour enough to make the requiſite allowances for errors and frailties, which have been excuſed in others who had but a ſmall portion of his merit to qualify them. Merit he certainly had, and merit will be allowed him by the capable readers, even of ſuch of his writings, as convey the moſt ſtriking idea of the author's mental infirmities.

Few men have given earlier proofs of capacity and erudition than Leucophæus. His riſing genius was marked and diſtinguiſhed by the *tendered* patronage of ſome who had gained, and of others who thought they were gaining the ſummit of fame in the Republic of Letters. With certain of the latter Leucophæus entered into the moſt intimate connection, upon the aſſurance of being conducted, in virtue of that alliance, to as much reputation, and as great a proportion of emolument as he had reaſon to look for. A fatal ſtep! which he

* Suppoſed to be late Dr. Browne.

he never afterwards could retrieve, when he moſt deſired it. Had he preſerved his independency, he had preſerved his probity and honour; but he had parts, and he had ambition. The former might have eclipſed a jealous competitor for fame; the latter laid him open to practices proper to prevent it. No arts or allurements were omitted to attach him to a party, which eaſily found the means to conſign him to contempt the moment it was ſuſpected that he was uneaſy in his bonds, and that he was meditating expedients to break them.

An intimate friend ſpent a long evening with him, when he was *literally* on the road to his ruin; that is to ſay, when he was going to confirm and cultivate the alliance above-mentioned. Leucophæus's proſpects were then talked over. He was warned to be aware of conſequences; but the connection was formed, and muſt be adhered to; and they who had heard Leucophæus harangue on that occaſion, concerning the world with which he was going to engage, and concerning what would become him in his commerce with it, would have ſworn that nothing could ſurprize his prudence, nothing pervert his integrity.

Splendid and decorated *guide poſts*, promiſing ſtraight and eaſy roads, often ſtand at the head of dirty crooked lanes. Theſe were pointed out to Leucophæus at his firſt ſetting forwards. He ſoon found them fallacious indexes: He had the ſatisfaction, however, to have *one* example immediately before him, that ſhewed how well it might be worth the while of an *aſpirant* to *turn* and *wind* about, and even to be a little *bemired*, in order to come

come at a comfortable lodging, clean linen, and a complete change of raiment.

But theſe were bleſſings which were not intended for Leucophæus. The *Tempter* could have given the clue, which would have led his pupil through all difficulties; but that might have ſpoiled his own game. He contented himſelf therefore with eſcorting Leucophæus to the thickeſt of the filth, and there he fairly left him to the ſcorn and deriſion of lookers-on; calmly obſerving with a ſhrug, "If the man *will* expoſe himſelf, who can help it?"

It happened, however, that out of this piteous condition Leucophæus emerged, and with that vigour, as in a great meaſure to recover his eſtimation. And here the *Tempter ſaw* it neceſſary to ſtrike in again. A little coaxing procured an act of oblivion for one of the cruelleſt inſults that could be offered to an ingenuous mind; and to ſhew the ſincerity of his reconciliation, the firſt thing Leucophæus did was to diſfigure one of his capital performances, by copying the ungracious manner of the *Grand Exemplar*.

At what period Leucophæus loſt himſelf with the public every one knows. At the ſame inſtant was he deſerted by the *alliance*, and ſo apprehenſive were they, leſt he ſhould once more find ſuch encouragement for his powers as might throw their importance into obſcurity, that ſome pains were taken to have *one* door of preferment ſhut againſt him, even where the recommendation of the *alliance* would have been of no ſervice to him, had it been kept open. But they ſucceeded, and in that ſucceſs, added one more to the many inſtances upon record, of the power and proclivity of many a man

man to do miſchief, where he has neither the power nor the inclination to do good. Certain fragments in the laſt thing Leucophæus committed to the preſs, throw ſome faint light upon this part of his hiſtory.

Leucophæus now found himſelf in a wide world at enmity with him on every ſide. What was he to do? Should he return to the paths of truth and probity, to which he had been ſo long a ſtranger? Alas! his *credit*, his *weight* was gone. His *early* connections had left a ſtain upon his character, which the after-conduct of an angel could hardly have diſcharged from the minds of honeſt men. It appeared by ſome very remarkable evidence, that he was ſuſpected to be the ſcout of the *alliance*, even to the very laſt. It has ſince appeared, that his moſt zealous remonſtrances againſt the imputation could not perfectly clear him of that ſuſpicion. What remained then for him, but to do?——what numbers (perhaps a majority) of his brethren had done before him;——what his original patrons and conductors were then doing;——what the dextrous part of mankind generally find their account in doing.——In one word, he *temporized*, but with this difference from the calmer ſpeculators of the ground before them—he made his evolutions too quick and viſible. Unhappily for him, the changes in the upper regions were frequent, ſudden, and unforeſeen. To theſe he accommodated himſelf without heſitation, and it was impoſſible that ſo immediate and ſo nimble tranſitions in ſo conſpicuous a character, ſhould not give the cue to the public to mark *him*, rather than an hundred others, who really *temporized* no

leſs

leſs than he, but who had the diſcretion not to notify it upon paper, or (if that was unavoidable in an occaſional ſermon or ſo) who had the art to balance ſo cleverly, as to leave matters in that ſort of ſee-ſaw way, which affords the public no clear indications of their *preſent* attachments.—Common fame ſays, that the laſt effort of *Leucophæus*'s genius was a panegyric on the E—· of C——m. This, probably, the ſad cataſtrophe of the author broke off abruptly; otherwiſe the public had been favoured with it ere this. What the brotherhood in general think of the noble E—l, we ſhall hardly be informed in *print* before the end of January. Such is the difference between impetuoſity and diſcretion, in committing the ſame ſin.

The laſt province allotted to Leucophæus was of a ſort which implied a civil diſmiſſion from all his expectations at home. It is ſaid to have been planned in a conſultation of caſuiſts, upon the ſame conſiderations which induce phyſicians to ſend their patients to Bath, when they chuſe not to be longer troubled with their hypochondriacal complaints in town. Leucophæus was *evidently contemptuouſly*, *unaccountably* neglected; and the public was eternally aſking *Why?* He was a *Temporizer*. What then? Is not *temporizing* the *Cardinal Virtue* of the age? Is it not almoſt the *ſingular merit* of that claſs of men to which Leucophæus belonged? To whomſoever his trimming character was obnoxious, it ſhould not have been ſo to thoſe who denounce utter excluſion againſt all who are inflexibly tenacious of unpolite truths. Is an obſequious blockhead a greater credit to the cauſe he eſpouſes, or a greater orna-

ornament to the maſter who employs him, than an obſequious Genius? No. But the former will be quiet, every way quiet; and geniuſes are apt to ſpeculate, and ſpeculation is apt to run foul of ſyſtem, and to do miſchief, even where the meaning is good enough. Aye, there was the rub. Leucophæus ſpeculated once upon a time on his *quiet* brethren in the midſt of their repoſe; and for this he has ever ſince been called an *impudent* writer. But has it been duly conſidered in what reſpectable ſchool he learned his *impudence?* Did he bring any thing from that ſchool but his *impudence?* And why ſhould not *impudence* do as much for him, as it has done for—others? So reaſoned the public. And they who perhaps would not have employed Leucophæus, where an honeſter man was to be had, could ſuggeſt no reaſon to themſelves why he ſhould not be employed by thoſe who were no honeſter than himſelf.

At length the diſpute is ended. An office was contrived which would anſwer the higheſt demands of his ambition. He was to be the *Solomon* to a Queen of *Sheba*. A little ſolemn grimace in the quarter where it was firſt propoſed, drew him in to act his part in this egregious farce. Of all men upon earth, Leucophæus was the laſt to ſuſpect *deſign*, when any thing was ſaid to his advantage. Compliments on this occaſion were not ſpared; and as they came from *the white bearded* fellow, no *gull* was ſuſpected. Intoxicated with this proſpect, he became, what his inſidious coaxers wanted him—perfectly ridiculous. After ſome time, the loudneſs of the laugh rouſed him from his reverie. The length of the nap had ſobered him. He enquired ſeri-

ſeriouſly of thoſe who knew the beſt, where all this was to end, and—*behold! it was all a dream.* The reflection was too much for the feeling, indignant ſpirit of Leucophæus. A ſpeedy end was put to it by an act of deſperation, for which perhaps at the final day of account, not Leucophæus alone ſhall be anſwerable. I am,

SIR,

Your humble Servant,

ÆACUS.

To the PRINTER.

SIR, *Oct.* 24, 1766.

IT is good not to be too ſure in reporting what happens out of the reach of our own proper ſenſes. I make this obſervation to convince Mr. D. that I am well inclined to profit by his rebuke in your Chronicle of the 18th inſtant—But it is likewiſe an obſervation not altogether unworthy of Mr. D's own attention. There is certainly *one*, probably *two* miſtakes in his animadverſion on my letter. But I aſk pardon. Perhaps we may both be miſtaken; and the *Leucophæus* of Mr. D. may be a very different perſon from the *Leucophæus* of,

SIR,

S——, *Your moſt humble ſervant,*

Oct. 21. ÆACUS.

To

To the PRINTER.

SIR, *Nov.* 6, 1766.

I Have obſerved two letters in your Chronicle, the one ſigned Æacus, the other D, relating to the hiſtory of a Genius, whom they call Leucophæus. If I rightly gueſs at the perſon who is ſo named in thoſe letters, both the writers of them muſt give me leave to obſerve, that they are miſtaken. Æacus ſhould have placed his facts in different order. The adventure of the *dirty lane*, was poſterior to the publication of the capital work. And the *door of preferment* was not ſhut, till after the public had ſeen the work which *diſturbed* the *repoſe* of the brethren. On the other hand, Æacus has moſt probably given a true account of the cauſe and manner of nominating Leucophæus to the province of *Solomon*. None but enemies would have put ſuch a project into the head of a man, whoſe *brain had once before been affected* (as D. confeſſes) and to whom a *dejection of ſpirits* was conſtitutional, a *dejection* bordering upon *inſanity*. Surely this is a very extraordinary way of exculpating thoſe, who either planned ſuch an office for Leucophæus, or encouraged him to undertake it, from any ſiniſter motives. It could, indeed, be *no wonder* to ſuch projectors, *that ſo lively an imagination ſhould take fire at the favourite idea of reforming the manners and principles of a people*. And as little wonder to any man, that the poſtponing of it for a *twelve-months*,

months, ſhould have the effect mentioned by Æacus, upon ſo *lively*, ſo *ardent*, ſo *elevated* a ſpirit as that of Leucophæus is repreſented in D.'s letters to have been. Could they, who knew the man's brain had been touched before, expect or look for any other event, than that which preciſely happened, upon ſuch a diſappointment? For my part I can ſee little difference between an act of *deſperation* and an act of *inſanity* in the caſe of Leucophæus. I apprehend their bounds are divided by very thin partitions, if divided at all; nor do I ſee the advantage infidelity can gain, whichſoever of theſe is ſuppoſed to be the cauſe of the *catastrophe* in queſtion; particularly as the *deſperation* mentioned by Æacus, ſeems to me to refer to *worldly* proſpects, and not at all to thoſe of *futurity*.

One thing I had almoſt forgot. "His papers "have been examined, ſays D. and no panegyric of "a certain noble Lord found among them, and ſo, "it ſeems, the wretched inſinuation falls to the "ground." True, but not without another ariſing from it, namely, that Leucophæus might deſtroy ſome of his papers himſelf. But it is better this inſinuation ſhould fall to the ground too, leſt it ſhould be a drawback upon the ſuppoſed *inſanity*.

I am,

Sir,

Yours, &c.

RHADAMANTHUS.

To the PRINTER.

Nov. 13, 1766.

The caſtrated Chapter of the fourth Volume of The Life and Opinions of TRISTRAM SHANDY, Gentleman, *reſtored.*

A P O L O G Y.

THAT execrable *Ne quid veri non!* Conſigned be the caitiff to Ernulphus and all his imps, who firſt made it the motto to a ſtory-book.

What, Mr. Shandy, tell all one knows?

Aye, Madam, ſo ſays the fable.—In divinity—In politics—In law—&c. &c. &c. you may ſink, ſtifle, ſmuggle, fib,—what you will, and how you will, as ſnug as you pleaſe. But in hiſtory! Sacred hiſtory! commit the leaſt treſpaſs there, and up ſtarts the witch Aletheia from the bottom of the well, and makes the fatal *denouement*, and never without a vengeance in the tail of it.

But one poor ſecret, Madam, *au cul du ſac*, withdrawn out of mere œconomy, to be diluted with digreſſions, and re-diluted with more digreſſions, for the purpoſe of *ſpreading* and *filling* to the end of this endleſs hiſtory——!

And mark the conſequence!—Ten dozen of his books—*His* books, Madam, not *mine*! returned upon D——'s hands in eight-and-forty hours

CARD.

CARD.

Lincoln's-Inn, Friday, 6 o'clock.

" Counſellor Crabb's compliments to Mr. D——.
" Takes the liberty to return the books for de-
" fault of ten pages. Deſires a perfect copy *per*
" bearer."

ANSWER.

P——, half paſt ſeven.

" Mr. D——'s profoundeſt reſpects to Mr. Crabb
" —has the honour to aſſure him, his copy is com-
" plete, the ten pages having never exiſted, but in
" the author's conceit."

Did not D—— make a little free here with the *Ne quid veri non?*

Go look!

REPLICATION.

" Compliments, &c.—It may be ſo—But—*Copia*
" *manca prima facie*, and *Cornelius Crabb* no party
" to the ſaid author's conceit—conceives a jury in
" Weſtminſter Hall——"

D— ſhook his ears, refunded the crown, replaced the books, and—had done.

But ſo had not Crabb. Away he poſts to ——'s, reports the caſe, enjoys the applauſes of his ſagacity, and ſends the ſtory to the Ganges in a twinkling.

The conſequence was, a reflux of copies into P——, even to an inundation. And the conſequence of that conſequence, a ticket to Truſt.

Shandy, Gent. Wherein ſome uſe was made of the word, *diſcount*.

DISCOUNT!

Abhorred be the phraſe by ears Shandæan;
And ſafely lodge, in Gordian-knotted purſe,
THE PRINCELY SUM.——

In one word, it came to a compromiſe, the defalcation was to be replaced. And here it is, Madam, only in a ſtate of prematurity—Upon my credit—Upon my modeſty—As I hope for a mitre, every ſyllable, point, aſteriſm. What do you take me for? A milkſop, to be afraid of a great wig? And as for *remorſe*, you have already had an account of my *lining*.

CHAP. XXIV.

Two new Characters.

DIDIUS did not think of inviting the company to breakfaſt, and the place of call being ten or a dozen miles from Shandy-Hall, tea was prepared at home; to which my father and uncle Toby ſat down with very different ruminations.

"I wiſh, ſays my father, Dr. Paradox may be "at this viſitation."

"Brother, quoth my uncle, I wiſh any body "may be there that may give you ſatisfaction. "But were the caſe my own, I ſhould be ſome-"what more anxious about the *noſe* than the "*name*."

"Well, Sir, quoth my father, with one of his "ſignificant leers, can you tell me how to rectify "the no—o—oſe?"

"I can

" I can tell you, ſays uncle Toby, how to rec-
" tify any thing. Providence and patience, bro-
" ther Shandy——"

" Pooh, ſays my father; as much as to ſay, I
" may ſave the expence of a ſhirt, by learning to
" go without one."

" It was well obſerved laſt night by Mr. Yor-
" rick, quoth my uncle, that very ſmall pittances
" of noſe, had heretofore done very well upon
" both benches. And I myſelf knew a Major
" General——

" None of your Major Generals. I do not in-
" tend my ſon for a Major General. The ſciences,
" brother Toby, the ſciences! Did you ever hear
" of a Philoſopher without a noſe?"

" Now you talk of a Philoſopher, ſays my uncle
" Toby, I have been thinking my nephew will
" want a tutor, and I know of a young fellow,
" who in a few years——"

My father, who depended upon Lillibullero in anſwer to the Major General, was taken by ſurprize, which gave the honeſt Captain an opportunity of uttering the twelve laſt ſyllables, without interruption. They were not, however, half out of his mouth, before three quarters of a large cup of tea, ſaturated with a full proportion of cream and ſugar, had dribbled down the breaſt and lappets of my father's beſt waiſtcoat.

What trivial incidents diſconcert the moſt momentous affairs? In a ſingle inſtant, the name, the noſe, the Major General, the ſciences, and the tutor diſappeared, and all hands piped on deck to remove the nuiſance.

The length of the operation had given Mr. Shandy time to recollect himſelf, and to form his

anſwer to a propoſal which he never ſuſpected could come within the periphery of my uncle Toby's ſmoke-jack.

" Brother Toby, quoth he with great compla-
" cency, in matters which you have *ſtudied*, your
" word ſhall go as far with me, as that of ever a
" Major General in Europe. A tutor! Be ſo
" good as leave that matter to me. No, Captain,
" when it comes to that—I know a man—mark
" me, brother Toby, I ſay a man, not a young
" fellow——"

Juſt here, entered Obadiah at one door, and Suſannah at the other. Obadiah announced the horſes at the gate. Suſannah, with ſtaring eye and faultering accent, recounted as how, Margery Monocula being a feeding the child, young maſter, taking the advantage of her blind ſide, had, by a ſudden jerk againſt the ſpoon, diſlocated the ſuccedaneous noſe, prepared and applied by Dr. Slop.

" Where is the Doctor?" ſays my father.—
" Snoring in bed," ſays Suſan. " Call him, ſays
" my father, calmly, and acquaint him with the
" accident. Come, brother, we are too late by
" half an hour."

Well, Mr. Shandy, and what is there in all this, that you might not have told us at firſt? Nothing here that I can ſee, but what

Virgins and maids may read without a bluſh.

Only an inſtance, Madam, how effectually a ſmaller peg is diſlodged, by driving in a larger.

Read on.

Our aunt Dinah, Madam, (for now all muſt out) had not made the only ſlip in the family. There was a time when my uncle Toby, my ſimple,

ple, demure, modeſt, innocent uncle Toby was *unwounded*, and conſequently in a condition to perform that operation, which, as Monſieur Begon obſerves with infinite delicacy, *requires the moſt perfect friendſhip in the concourſe of two wills.* Have you not wondered, Madam, at the familiarity between a commiſſioned officer, and the loweſt of ſubalterns?

"O I have it, Trim was a *by-blow* of Toby's."

You are out. Not five years difference in their ages.

Attached to the corps in which Captain Shandy had the honour to ſerve, was a certain female, anſwering to the name of Margaret, otherwiſe Peg Random, a North Britoneſs by extraction, ſix feet high, and proportionably daring. Her occupation that of a Laundreſs, in which capacity ſhe had been recommended by Corporal Trim to his Captain, who probably never had thought of her in any other, had he not found her at his quarters at the cloſe of a jovial evening with his brother officers. *A concourſe of wills* enſued, and the event of that, a chopping boy, fathered, by compact, upon Trim, the Captain contenting himſelf with the title of ſponſor, and diſtinguiſhing the infant with his own baptiſmal name.

Captain Shandy, among his other ſingularities, thought himſelf anſwerable for every inconvenience he brought upon a fellow-mortal, even a profligate female of the loweſt order; with this out-of-the way notion, it was not likely he ſhould deſert a human creature brought into being by his inſtrumentality.

Accordingly Miſs Random and her offspring,

upon migrating into her own country at the end of the campaign, wanted for nothing that Scotland could afford. The boy was put to ſchool, and having by the time, the events of which we are now recording, completed his eighteenth year, he was, by the intereſt of his real, and the agency of his reputed father, purſuing his ſtudies, medical and philoſophical, on board a ſhip of war, in quality of Surgeon's Mate.

Young Random had by no means a deſpicable genius. He had already written a Tract upon Emphyſematous Tumours; and was ſo great a proficient in Natural Hiſtory, as to demonſtrate even to the eye, that what the naturaliſts had hitherto taken for an elephant, is in fact the true Norwegian bear.* The very morning before this expedition to the viſitation, uncle Toby had ſeen, in a letter communicated by Trim, a quite new plan of an epaulement, contrived by this hopeful ſprig of the family.† Glowing with the raptures of this intelligence, the honeſt man at once conceived and let fly the project of putting your humble ſervant under the tuition of his ſon and heir preſumptive.

Poſſibly my father might have had no objections to the ſort of talents young Random had already diſplayed. Poſſibly too he might have lent a patient ear to Toby's explanation of them, had not fortune thrown a more conſiderable man in his way the laſt time he was in town, whither he had been called by urgent buſineſs, in the third month of my mother's late pregnancy.

To avoid an impending ſhower, my father had ſtep-

* See the prints in a monthly pamphlet, intituled, *The Britiſh Magazine*, 1760.

† Vid. *Roderick Random.*

ſtepped into a coffee-houſe, well known as the rendezvous of the prime wits and philoſophers in the metropolis. A grave Gentleman was that inſtant inſtituting a controverſy with a young Templar concerning the number of the human organs of ſenſation; and particularly the diſtribution of them between the two ſexes.

The ſtudent, who had hitherto dreamt of nothing upon the ſubject; but the common hypotheſis of five ſenſes afforded by the benignity of providence to males and females indifferently, was now firſt informed by Dr. Paradox (ſo was the ſage ycleped) that the other ſex had only four, viz. Sight, hearing, taſte, and ſmell; and this he inſiſted was the true key to the θηλυ τετραισθητον of the Greek tragedy, which had crucified the Critics for ſo many generations.—*A ſquare of ſenſes.*

" With ſubmiſſion, ſays the Templar, a *ſquare* " may ſignify the aggregate of any thing, the com- " plement of parts requiſite to the perfection of a " compounded being, even to the number of a " thouſand."

Up ſtarted ſeven Mathematicians at once, offering to go voluntarily before Sir John Fielding, and make oath that a ſquare could not poſſibly conſiſt of more than four ſides and four angles.

This reaſoning was deciſive, and *Paradox* went on.

" On the other hand, as propriety, and the " reaſon and fitneſs of things require, that man " ſhould have at leaſt one-third more of bodily ac- " commodation than the weaker ſex, nature hath " provided accordingly; Plutarch having demon- " ſtrated that the *ſenſorium* of the male is an *hexa-* " *gon*, each angle affording a lodgement for a

" pair of nerves diſtributed from thence to ſix or-
" gans of ſenſation." Which the orator very accurately and diſtinctly enumerated upon his fingers.

Six ſenſes, Sir, upon *five* fingers!

Upon *four* fingers and *two* thumbs, Madam.

The ſtudent was about to reply, but Dr. Paradox being the oracle of the coffee-houſe, and indeed of the times, an univerſal murmur of applauſe ſuffocated the young Counſellor's rejoinder in the birth, and fairly put him to flight.

In an evil hour for poor Mrs. Shandy, was brewed the ſhower which drove her huſband into this company at that period. He liſtened with attention, he remarked with delight, he imbibed with avidity: And no ſooner was he at leiſure to ruminate, than the whole ſyſtem took immediate poſſeſſion of him.

He inſtantly recollected the circumſtance of *winding up the clock*. " An inſtance of *foreſight*, ſays " he to himſelf, utterly unaccountable, but upon " Paradox's hypotheſis."

Hence he proceeded to infer an abſence of ſenſation in that whole neighbourhood,—and hence again, an eaſy tranſition to the practicability of the Ceſarean operation, with as little inconvenience to Mrs. Shandy, as if ſhe had been made of the ſame materials with Niobe.

How this was avoided hath been already told. But not the leſs did the idea of this renowned Philoſopher haunt my poor father night and day. What he had heard, determined him in the choice of Paradox for a tutor, whatever it might coſt him, or whatever ſhould be the ſex of my mother's burthen, convinced as he was by obvious deduc-

tions

tions, that the maxims he went upon, were full as excellent in the education of the one ſex as of the other.

How my provident parent was thwarted in his purpoſe—How my uncle Toby profited by his brother's diſappointment, by placing his own ſon under the wing of Paradox—What ſhare of honour redounded to Trim from his management of that affair—And laſtly, how my beloved couſin Toby, full fraught with the ſpirit and principles of Dr. Paradox, came to have a chief hand in forming my character, ſhewing me to the world, and introducing me into proper company, may appear at certain intervals to ſuch of my readers as have health and patience enough to rub through twelve or fourteen of the enſuing winters.

Suffice it for the preſent, that the gap is filled up, and that we hear no more from P—— of that confounded word *diſcount*.

Nov. 18, 1766.

To whom it may concern.

My Lord! Your Honour! Colonel! Sir!

YOU are now become, by *legal* purchaſe, the maſter of the greater part of *qualifying* property in the borough where I am *occaſionally* an inhabitant, *ſtill* a proprietor. My own qualification is, by this turn in our borough intereſt, become of little or no weight; while it was of any conſe-

quence, I thought it my duty to God, my King, and my country, to promote as far as my voice would go, ſuch men to public ſtations, as were fit for their reſpective poſts, in point of underſtanding, virtue, and integrity: Inflexible men, if ſuch could be found, who were not to be warped or biaſſed from purſuing the true intereſt of their country, by avarice or ambition, and who being men of ſenſe themſelves, were above taking directions for their public conduct, from men in power, or forming their judgment by the complexion of a party. What was once *my* duty is now become *yours*: And it now behoves you to diſcharge it with the more care and attention, as the whole weight of the choice now reſts upon you. To ſay, that by giving us improper perſons to fill ſtations of ſuch importance, you would loſe *our* affection and eſteem, would, I fear, be an argument not ſo heavy as a feather. You have us in your power, and may uſe us as you pleaſe, and as you are much a ſtranger to us, we know not how far it may or may not be your diſpoſition to uſe us ill. But we truſt you are a believer in a God and a providence; and in this perſuaſion, I humbly beg leave to remind your Lordſhip, your Honour, your Worſhip, that there is to be a ſolemn audit hereafter, where every man is to give an account of the charge committed to him; and ſurely no greater charge can be committed to any man, than the charge of chuſing and providing fit and proper men for ſtations and provinces, where the intereſt and welfare of a great people muſt go through their hands, and where the fate of that people may by accident, depend upon the voice of one ſingle man. Will it be ſufficient

to

to ſay to the awful Judge, who will preſide at that audit, in excuſe for your veſting a vicious, ignorant, mercenary, and profane man, with ſuch powers of doing public miſchief, that he was your relation, your countryman, your dependant, your ſlave? Will it be in your power then to intimidate that tremendous court, as you may do a court where a ſorry, half-witted, flattering bailiff of a borough, preſides? A court, where perhaps the majority are your own abject creatures, who have their leſſon taught beforehand? No, Sir, matters will be decided there after another faſhion, and the judgment due to rapine, violence, fraud, and oppreſſion, will not be bought off, by ſecuring a number of voices to ſecond the corrupt views of an overbearing miniſter. Permit me, my Lord, or Honourable Sir, to put you in mind of another article of your duty. While we were in a ſtate of independence, moſt of us had habitations of our own. Some of us have yet. Property being diſtributed into many hands, we were linked and connected in one common bond of intereſt, which obliged us to accomodate each other, particularly the poorer ſort, with whatever might contribute to the comforts, and conveniencies of life. Here is now a great alteration among us in this reſpect. The greater part of our local property is now in your hands. Many who were free and eaſy in their ſtation heretofore, are now come into your dependence. It is true, you bought them at an outſide price; but God forbid this ſhould be a motive to you to ſqueeze your capital and intereſt out of the ſcanty earnings of their honeſt induſtry. You are, indeed, at too great a diſtance to hear their

complaints if they ſhould make any, too honourable to be a ſpectator in what reſpects they may ſuffer, and too honourable, we hope, not to redreſs their grievances, and alleviate their diſtreſſes, ſhould their complaints come to your ears But may I without offence mention to your honour, that there are a ſort of harpies in the world called Stewards and Agents for great Men, who as cringing and ſupple as they may be in your Honour's preſence, can look big and bully, and play a thouſand pranks of brief authority among us poor underlings, and all under the ſanction of your Honour's name. I doubt not but they may ſet us in a very odd light to your Honour, well knowing that your Honour is far enough from being informed what provocations and inſults they give, and what vile pretences they uſe, to make us appear ten times worſe than we are. I really know not how theſe things are to be helped, unleſs your Honour ſhould pleaſe for once to enquire of ſome indifferent perſons, who have nothing to hope or fear from your Honour, and have no intereſt either to flatter your Honour, or to ſlander their neighbours. But I am afraid I treſpaſs upon your Honour's patience, and for this time take my leave, being your honour's

True Friend and Well-wiſher,

The Shadow of a Boroughman.

To the PRINTER.

SIR, *Nov.* 20, 1766.

IT is very queſtionable, whether the poſthumous reputation of thoſe men, whoſe conduct in life has been a little problematical, ſuffer more from the open accuſations of their enemies, or from the injudicious apologies of their *ſuppoſed* friends. I make uſe of the word *ſuppoſed*, becauſe, by a letter in your Chronicle of Nov. the 4th, it ſeems that *all* the errors of the late Leucophæus were only *ſuppoſed* ones; and, conſequently, wanted only the vindication of a *ſuppoſed* friend. A *real* friend would have allowed, that *ſuch* a client had *real* errors, and inſtead of taxing Æacus with *falſhood* and *malice* for remarking *ſuppoſed* errors, would rather have cenſured his *impertinence* for bringing a charge where the accuſed was not blameable, and paſſing over circumſtances where he was. I have known this method of defence taken with good ſucceſs; but here the experiment was not to be ventured. The *real* errors might not have been of quite ſo juſtifiable a caſt as the *ſuppoſed* ones; it might not have appeared that the party was *led* into thoſe *real* errors, by depending upon *inſidious* friends, which Æacus endeavoured to ſhew was the caſe with reſpect to the *ſuppoſed* errors, and ſo far ſurely ſtood clear of *malice*, even though the errors ſhould only be *ſuppoſed*.

This

This angry, paſſionate exordium bodes no good to the remaining part of the defence, let us attend to it.

" Æacus tells the public, pretty confidently, " that Leucophæus was a *grand* temporizer." This is a miſtake: The public were only told that Leucophæus temporized, that he might be *grand;* but that he attained the grandeur he ſought by temporizing, the public were never told by Æacus, who never having ſeen or known him upon the *pinnacle of popularity*, never had conceived any other idea of him, than that of a *little ſlender* man, as they who were beſt acquainted with his *figure* had always deſcribed him.

" Well, but he did not temporize, for in his " *Work of Works* he deſcribed the party then in " power as *ſelfiſh*—profeſſedly againſt every view " of private intereſt he had in the world."

I am unfortunate enough not to be able to find in this *ſuppoſed* work, where the party in power is deſcribed as *ſelfiſh:* But I find in it as follows.

" The long continued example of a great perſon " on the ſeat of equity, hath diffuſed an uncorrupt " ſpirit through the inferior courts, *and will ſhine* " *to the lateſt poſterity.*" This character is ſurely far enough from ſelfiſhneſs. Now every one knows that *this* great perſon was among the chiefs of the party then in power; and it was then, and has been ſince, the opinion of the world in general, that the conduct of public affairs was principally under *his* direction.

Again, proceed a few pages farther, and you will find the charge of *ſelfiſhneſs* moſt dextrouſly and cleverly ſhifted off from the miniſters to the people,

people, accompanied with a declaration, that "This work was not intended either as a defence "or accuſation of miniſters.'

"It would be cruel (ſays one of the cenſors of "this *popular* work) to remind him, that in page "16, of this very ſecond volume, he calls certain "*ſcribblers* profligate, *for having been toiling many* "*a day, to impreſs the body of the people with this* "*opinion, that if certain individuals were but re-* "*moved from the public adminiſtration, our affairs* "*would of courſe go well.*" Some doubts occaſioned by the ſecond vol. ſect. XVI. it would be *cruel* in me to recommend to Mr. D. to read over the whole ſection, ſo here I leave it.

In proceſs of time theſe "certain individuals" *were* removed from the public adminiſtration; and what happened then? Why then, "the party "whom *he* had deſcribed as *ſelfiſh* when *in* power, "*he* now *thought proper* to deſcribe as *factious* "when *out*." Pray obſerve, Mr. Baldwin, this was not *temporizing*, for though it appears by this account, that he wrote *againſt* the *outed* miniſters, not a ſyllable is mentioned of his writing in the ſame performance FOR thoſe that were IN. And "ſo much for Leucophæus's *politics*."

I take it for granted, that none but an *hypothetical* advocate would ever defend a client againſt an accuſation that was never mentioned in the liſt of his failings. It looks as if materials for *vindication* in ſome other reſpects were wanting. It ſeems, if this *ſuppoſed error* had been laid to Leucophæus's charge, that Mr. D. could have acquitted him of it, and that it was *not* laid to his charge by me, I am afraid, Mr. D. is extremely ſorry. Why elſe am I called

called upon to *hold*, what I dare ſay Mr. D. very well knew I was never likely to *let go?* To be plain with Mr. D. I cannot believe that this tale of the Ruſſian gold, was ever the ſubject either of common fame, or of private ſcandal. Every one who knew the leaſt of the man, knew that he had one qualification (whether belonging to his moral character or not) which raiſed him above any pecuniary meanneſs.

But it often happens that they, who go out of their way in a hurry, and without occaſion, drop ſomething, which ſomebody that follows them may pick up for his uſe.—"Leucophæus engaged "himſelf ſolely on the affairs of the empire." How! was not this underſtood on all hands? Or was it a miſtake on the part of Leucophæus? The ſtyle, methinks, betokens an expectation of ſome capital employment, which a foreigner, even of Leucophæus's merit, could not reaſonably aſpire to from the Sovereign of ſo great an empire, and of ſo numerous and reſpectable a people. And for a man to talk of "engaging himſelf on the affairs "of an empire," in an inferior and circumbſcribed department, would go near to make him as ridiculous, when the caſe came to be explained, as honeſt Bullcalf, who caught a whoreſon cold, by ringing in the King's affairs on his coronation day. The reſult is, that there muſt have been ſome miſtake in this matter. If Mr. D. can give a better account of it than that in my firſt letter, I dare ſay it will be received by the public with all poſſible attention and regard.

A *ſuppoſed* quibble remains to be accounted for. Mr. D. was told, in a ſhort letter, of one miſtake he

he had certainly made. This he neither denies, nor acknowledges: He is now to be told a ſecond time, that if he was not mistaken, it is impoſſible that *his* Leucophæus and *mine* ſhould be the ſame perſon.

For the reſt, I am not behind hand with Mr D. in due regard to Leucophæus's memory; and am full as ready to do him juſtice. I aſcribe his errors to miſguidance and miſplaced confidence; which, I apprehend, is doing him greater credit than ſaying, *he had no errors*. My account ſuppoſes him to have had hard uſage in the world, and by that to have been driven into meaſures he would not otherwiſe have choſen. Mr. D.'s account (admitting Leucophæus's conduct to have been erroneous, concerning which the world will judge, whether he and I will or no) leaves all his miſcarriages upon his own head. He hath already ſhewn, from Leucophæus's own words, that he formed a proſpect of his Sabean miſſion, which few men of ſenſe believe would have been realized. Perhaps, as the controverſy goes on, we may learn ſome other particulars; 'till when I remain,

SIR,

Yours, &c.

ÆACUS,

To the PRINTER.

SIR, *Dec.* 6, 1766.

IT is well known to the learned, that about a century ago, various attempts were made by the medical members of the Royal Society to cure diſeaſes of ſeveral kinds by *tranſfuſion*, an operation which was performed by letting out the blood of a diſtempered patient at one vent; and ſupplying the empty veins at another with the blood of an healthful animal, ſuch as a *lamb*, a *colt*, a *gooſe*, &c. This operation, however, as appeared by various experiments, had ſometimes very ſtrange effects; for, beſides reſtoring the patient to bodily ſanity, the qualities of the animal, from which the blood was drawn, were ſometimes conveyed along with the liquid; inſomuch that ſeveral perſons, who were recovered by this means, would, to the aſtoniſhment of the byſtanders, begin to bleat, and neigh, and cackle, in their reſpective dialects of the creatures from which the medicinal balſam had been extracted. The metamorphoſis was no leſs remarkable in other reſpects, even to the inducing a change in moral habits, appetites, and diſpoſitions, in thoſe who had ſucceſsfully undergone the operation. Tradition ſays, that the practice was dropped upon occaſion of certain ſcruples, ſuggeſted by ſome court divines of thoſe days, whether theſe alterations in the *ens rationale*, did

did not deſtroy perſonal identity; and whether a human figure, with the ideas and accidents of a gooſe, could be ſtrictly anſwerable for the many profane and idle things ſaid and ſworn by the ſame human figure in a paroxyſm of the gout. With the caſe of conſcience, I do not intend to meddle, but would moſt humbly intimate to my fellow-ſubjects, that the ſaid practice of *tranſfuſion*, if once more introduced, might have excellent effects in the political world, and be made moſt happily ſubſervient to the healing of our party diviſions. There is no occaſion to inform you, Mr. Baldwin, or your conſtant readers, that the ſpring which feeds the torrent of *faction* in theſe preſent times, is *national antipathy*, of which the poor Scotchmen of late have felt the moſt ſevere effects. This I would propoſe to cure, by transfuſing a quantity of Scotch blood into Engliſh veins, wherever this diſaffection ſeemeth to be predominant in an Engliſh ſubject. Our principal prejudices againſt the *men of that country*, are, that they *want wiſdom*, entertain principles *unfavourable to liberty*, and deal in *cant* and *adulation*. Theſe prejudices, I dare ſay, would immediately vaniſh could a little of the *Caledonian beaume de vie* be conveyed into the ventricles of an Engliſh heart, by the methods mentioned in the experiments of transfuſion, recorded in Mr. Oldenburgh's Acta Philoſophica.

I acknowledge the propoſal is not without its objections: An Engliſh conſtitution, has a kind of abhorrence to a certain cutaneous affection, which is ſaid to be familiar to the bloods of the north; and would moſt probably be transfuſed in that vehicle. But this is a ſmall matter: We have

ſuf-

ſufficient plenty of certain ſpecifics, to which we might apply at *ſpring* and *fall*, by way of prevention, or, at leaſt, of mitigation, and ſo make this inconvenience a mere triſle, and not to be named in compariſon with the manifold advantages ariſing from being all of *one blood*. The Scotch conſtitutions are healthy, and athletic; and a transfuſion taken from a proper *emittent*, might ſet many a ſickly Engliſh *recipient* upon his legs, and enable the poor gouty hobbler to throw away his flannels and his crutches. But what is even this to the harmony that would reign in our councils and debates, held in coffee-houſes, and other political aſſemblies? The names of Whig and Tory, would be utterly extinguiſhed, and the abuſes and execrations now ſo liberally beſtowed on the name of *Stuart*, and which have been ſo often and ſo pathetically lamented by the humane and public-ſpirited critics of the review, would immediately be turned to univerſal panegyric and encomium. How readily then would every Engliſhman lend his hand to lighten the grievous burdens which have hitherto galled the ſhoulders of poor Scotland alone. How joyful and pleaſant a ſight would it be to every benevolent eye, to ſee an honeſt Engliſhman bending and waddling under a Scotchman's pack, while the *merchant* himſelf was walking before at his eaſe and leiſure, and bleſſing the patience and humility of South Britain, whoſe ſons, before the introduction of *transfuſion*, would not have touched a creel with one of their fingers. Nor would it have a leſs good effect upon our own party feuds, occaſioned by the equivocal conduct of ſome of our endemical

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patriots. There is, I perceive, no political ſcruples which ſo much perplex thoſe, who, about this time of the year, begin to write for themſelves, and for the public, as thoſe which ariſe from men's different notions of *conſiſtency*. The grand queſtion at preſent is, whether he, who about ten months ago was an ardent *foſſite*, may, without any reflection upon his conſiſtency, appear at this juncture, in the character of a zealous *pratehamite?* The litigations on that head are fierce, horrible, and endleſs. Now would but the hero, or heroes, who gave birth to theſe patronymics, condeſcend to undergo the operation of tranſfuſion, from ſome proper man of the above mentioned country, and recommend it to his or their *quondam* partizans, all hints of Scotch miniſters, and Scotch meaſures, would be ſtifled at once. All idea of *foſſiſm* would be totally obliterated; and we ſhould follow with the greateſt harmony, whitherſoever this bleſſed *conſanguinity* would lead us. I know ſome people to whom I have communicated my project, have thought, that perhaps the political principles and manners of North Britons, might be not unſeaſonably corrected, in their turn, by the intromiſſion of a certain portion of Engliſh blood into the veſſels of a Caledonian. But, I ſpeak it with ſome regret, the experiment has been tried, and that it is but here and there a Scotch *recipient*, into whoſe veins the blood of an Engliſhman can be made to paſs. Whether it is from the chillneſs of North Britiſh conſtitutions, or from what other cauſe, the Engliſh fluid inſtantly coagulates upon its firſt approach to the atmoſphere of a true Scotchman, and is irrecoverably reduced to a ſtate

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which makes the *vice verſa* experiment impoſſible. I have been told, that trials with French and Italian blood have ſucceeded more happily: But theſe would not anſwer my end, which is to bring all men and things on Britiſh ground to a perfect *coalition*; and ſince our old Engliſh manners, principles, and habits have been productive of ſo much faction and miſchief, both in former and latter ages; it is time we ſhould ſeek for peace upon any terms, and from thoſe in whoſe power alone it ſeems to be to give it, by the means of the healing balſamic expedient I have been propoſing.

I am,

SIR,

Yours, &c.

PHLEBOTOMUS.

LONDON CHRONICLE, *Dec.* 13, 1766.

To the PRINTER.

SIR,

HAD I fallen aſleep about five or ſix years ago, and after a continued nap of ſo long an interval, had awaked about the preſent period, and called for the papers to ſee how ſquares had gone for ſome months paſt, I ſhould no doubt have met with many things which would have aſtoniſhed me. With reſpect to ſome inſtances I ſhould not have thought myſelf in the ſame iſland where I laid me down

down to reſt. Changes of miniſtries would not much have ſurprized me. Men may have different plans of politics, very conſiſtent each with the fundamental principles of the revolution; nor would it be any wonder that each of theſe ſhould be overthrown in its turn by oppoſition. But what would have amazed me beyond expreſſion would have been the multitude of writings in behalf of popery, and the Pretender, which have been exhibited in the public prints ever ſince the beginning of laſt winter, with as little notice as if it was a moot point both in reaſon and good policy, what ſhould be the principles of government, or what the eſtabliſhed religion in this country. From among the herd of ſcribblers of this complexion, I ſhall ſelect one for my preſent ſubject, who has paraded in your Chronicle in a ſeries of letters, under the modeſt ſignature of *The Friend to Truth*. This honeſt man having puffed out the courage and magnanimity of the preſent Pretender, (virtues to which he is as much entituled as this his hiſtoriographer is to the honeſt ſimplicity of parſon *Adams*) and having abuſed and railed at two or three ſenſible writers, who from the moſt authentic evidence, have drawn the true picture of this poor pitiful idol of his affections, thinks fit at length to tell us that he is a *lay-member of the epiſcopal church of Scotland*, which, as I apprehend, is in plain Engliſh, a *Scotch Jacobite*; and not impoſſibly one of thoſe who profited by the act of grace, which eaſed ſo many aching hearts among his epiſcopal countrymen ſoon after the year 1745. Had the man concealed his country, I could have half forgiven his avowing his principles. For to ſay

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the truth, Mr. Printer, I am myſelf a borderer on Scotland, and have my moſt immediate and intimate connections both of blood and friendſhip in that part of the iſland; and among as worthy a ſet of mortals as ever breathed, who think nothing ſo great a diſgrace, nothing ſo great a miſery to their country, as that it ſhould have given birth and nou riſhment to ſuch *Friends to Truth, Loyalty, and Gratitude*, as this ſorry declaimer. Among other *truths* of his own ſort, he is pleaſed to tell thoſe who have oppoſed him in your Chronicle, that they will in vain look to be countenanced by the preſent powers, with other inſinuations to the ſame effect, which ought not to be repeated. Dare any man ſay this of the government of our gracious and beloved Monarch? His M—j—y indeed, ſecure in the hearts of his people, cannot be ſuppoſed to concern himſelf about the idle ſquabbles in a news-paper; and may never know that the popiſh Pretender to his crown is either praiſed or properly expoſed in the eſſays there to be found. But the ſenſe of the people ſhould be no matter of indifference to his miniſters whencefoever it is to be learned, particularly upon ſuch ſubjects as this *Friend to Truth* and his fellows are perpetually introducing into the public prints. To ſay the defenders of his Majeſty's title and honour are but coolly received by his m——rs, ſhould ſeem to imply that this panegyriſt of the Pretender is in high favour with them, and leaves a ſuſpicion, that ſome friend to the name and pretences of the abdicated family may be behind the ſcreen. He hath indeed ſaid ſomething which is enough to frighten us, if ſuch a man can be ſuppoſed to deſerve credit on any ſubject. He tells us, in his laſt letter, and

ſeems

ſeems to comfort himſelf with the reflection, "that "there are ſtill many diſintereſted *Friends to Truth* in "the kingdom." In a certain ſenſe I hope there are, or elſe, God help us. But as we know that a *Friend to Truth* in his dialect means a *Scotch Jacobite*, I hope, for the honour of my country, the breed is not ſo numerous. But, in one ſenſe, I know not that he may be ſo wide of the mark, for I dare ſay, a good ſtaunch papiſt is as good a friend to the ſort of *truth* he deals in, as any one of his *epiſcopal* brethren in Scotland. Of theſe his good friends and allies, we have indeed good plenty, who, leſt our eyes ſhould ſuffer by too much light, are endeavouring to throw duſt in them, and would gladly perſuade us that popery is as rational and innocent a religion, as the Pretender would be a magnanimous K—g.

But of all the co-operators to this *Friend to Truth* commend me to a late *titled* author* deſcanting upon the bleſſings and advantages of *Iriſh* popery, and the great loſſes we ſuſtain by not giving it more encouragement. His argument for all this is beyond all compariſon pleaſant and entertaining—"King *William* granted the Iriſh papiſts, and par-"ticularly thoſe of Limerick, many advantages: "*ergo*, we ought to do the ſame."—Why yes, and undoubtedly they *merited* this at the hands of K. *William*; for they had juſt been endeavouring to prevent his uſurping K. *James*'s crown, which as it was a mortal ſin, we muſt ſuppoſe they rebelled for the good of his ſoul. What his Lordſhip offers is indeed very little leſs groſs than this, and if we chuſe to be duped by it, I dare ſay he has no objection.

* Lord Taafe.

The plain fact is this, King *William* wanted to have the Iriſh papiſts off his hands, and to put as ſpeedy an end to the trouble they gave him, and the *diverſion* they made, as poſſible; he burned with impatience to be about other buſineſs. It was not enough for him to rid Britain of a popiſh tyrant, he wanted to ſet Europe at liberty from the apprehenſions of being enſlaved by a bigotted all graſping cormorant, who had ſhewn what the countries who ſhould be miſerable enough to fall into his hands, had to expect from him, by the diabolical and treacherous perſecutions of his own natural ſubjects. King William on this occaſion, found it neceſſary to grant the Iriſh papiſts ſuch conditions, as would have been againſt all good policy on any other. And accordingly Queen Anne's *whig* miniſtry, finding the bad effects of all this indulgence to Iriſh papiſts, thought it high time to clip their wings, and if hiſtory ſays true, they did it but *juſt* in time. Is his Lordſhip quite a ſtranger to all this? No; a hint or two however have ſlipped him, which ſhews that he knew more than he choſe to tell us—of which another time.

To return to and conclude with our *old* Friend to Truth. For my part I do not think it of the leaſt importance to the loyal ſubjects of his Majeſty K. George, whether the Pretender is a knave or a fool, a coward or a bully, a bigot or a profligate. It is ſufficient for us, that his civil and religious principles are pernicious to the rights and liberties of a free people, and that theſe principles are founded upon ſuch Scoto-epiſcopalian doctrines as would make the whole nation ſlaves of courſe. This is a ſufficient reaſon for us to keep him and all

all who abet his claim, as far from us as we can. And it is the hope and prayer of every good ſubject of his preſent Majeſty, that he may run out his courſe of nature juſt where he is. I truſt, we are in no danger of ſeeing him on Britiſh ground, during the life of this *Friend to Truth*. I would adviſe him therefore to change his climate, and endeavour to get the Cardinal's bleſſing before he is attacked with another apoplectic fit. Where if he has any objection to kiſſing the Pope's toe, he may ſay his prayers with that honeſt Scotch-epiſcopal churchman, old father *Wagſtaffe*, and daily contemplate in extatic rapture, the features of *John Sobieſki*, and *Henry* the Great, in the countenance of his beloved and magnanimous hero of 1745.

I am, &c.

BOREALIS.

ST. JAMES'S CHRONICLE, *Dec.* 27, 1766.

To the PRINTER.

SIR,

READING the other day in the celebrated Mr. Richardſon's Clariſſa, vol. iii. letter 35, I met with the following paragraph, "Who could for-"bear ſmiling to ſee my charmer, like a farcical "Dean and Chapter, chuſe what was before cho-"ſen for her; and (ſagaciouſly as they go in form "to prayers, that heaven would direct their choice) "pondering on the different propoſals, as if ſhe

" would make me believe ſhe had a mind for ſome " other."

Here I pauſed; ſtruck with aſtoniſhment. What! thought I, have we cuſtoms among us of a religious nature, that juſtly expoſe us to the ſneers of the profligate? Is the choice of a Biſhop, a Chriſtian Biſhop, and in a proteſtant country, made, indeed, a mere farce of? And an addreſs on the occaſion to heaven itſelf, turned into ſolemn mockery? No wonder, if this be the caſe, that the clergy and religion are daily ſinking among us into contempt; and that Lovelaces every where abound and triumph.

If I miſtake my author, or if my author hath miſrepreſented the practice of our church, I hope ſome of your ingenious correſpondents, for the honour of our clergy and true religion, will ſet this matter in a proper light. I am,

SIR,

Dec. 18. *Your conſtant reader,*

EUSEBIA.

LONDON CHRONICLE, *Jan.* 13, 1767.

To the PRINTER.

SIR,

I Beg leave to ſet the public right with reſpect to a paragraph in your Chronicle of Saturday the third

third inſtant, concerning the Portugueſe miniſter's prejudices againſt the Engliſh. The popiſh prieſt who was protected by him (perhaps ſheltered in his houſe) was one Hamilton, who was not purſued by the mob, but by one or more conſtables, properly authorized by a warrant granted by Juſtice De Veil, to take that very Hamilton. The offence was, that being told by ſome of the Envoy's ſervants, the quality of their maſter, and of his having taken Hamilton into his protection, "one of "the conſtables anſwered, that his duty to his "King and country required him to take Hamil-"ton, without making any mention of protection, "and that being armed with the authority under "which he then acted, he *would* take him, if he "could find him, even out of the company of the "Envoy himſelf." This *ſuppoſed* offence was complained of by Hamilton to the Envoy, and by the Envoy to the Duke of Newcaſtle, who anſwered the complaint in a ſpirited letter, publiſhed afterwards in French and Engliſh, part of which was, if I miſtake not, inſerted in your valuable Chronicle ſome time ago, and may be found by conſulting your General Index. The provoking parts of his Grace's letter were, 1. That the law of nations would not authorize foreign Miniſters to *protect* the rebellious or traiterous ſubjects of the Sovereign in whoſe country thoſe Miniſters reſided. 2. That inquiry ſhould be made, and the conſtables properly cenſured, *provided they had exceeded the bounds of their duty*.—Which as they had not done, no ſatisfaction was *made*, becauſe none was *due* to the complaining Envoy. It is pity the name of this conſtable is not remembered, as well

as that of the magiſtrate who authorized, and that of the Secretary of State who ſupported him. More ſuch characters and examples would not be amiſs, at a time when popiſh prieſts and jeſuits ſwarm among us, when the papiſts in general are ſo inſolent, and when the progreſs they make in poiſoning the minds, and perverting the principles of his Majeſty's proteſtant ſubjects, is become ſo evident by the almoſt daily accounts we have in the public prints of new maſs-houſes opened in every corner of the metropolis.

I am,

SIR,

Your humble ſervant,

A COUNTRY JUSTICE.

ST. JAMES'S CHRONICLE, *Jan.* 22, 1767.

To the PRINTER.

SIR,

OBSERVING ſome time ago in your Italic notices, an intimation that letters on religious ſubjects were to be no longer current in your Chronicle, I conſidered myſelf from that moment, as in a ſtate of proſcription, and have accordingly diſpoſed myſelf (tho' not without ſome reluctance) to ſubmit to the ſentence. Perhaps if I were able to retain an advocate, I might hang upon a diſtinction, which would afford me a pretence to be ex-

exempted from the prohibition. My ſubject has commonly been *the church*, and who knows but it might be found, upon examination, that there is a very conſiderable difference between *the church* and *religion*. However, as I have always valued myſelf upon my obedience to eccleſiaſtical injunctions, I ſhall not ſtand upon the advantage which this diſtinction might probably give me in ſuch a place as Weſtminſter Hall, but quietly lay down my pen, and reſign all my future pretenſions to a place in your Chronicle, upon the very reaſonable condition of your printing this my *Farewell Speech*, by way of warning to ſuch of my like-minded brethren, as may not be ſo patient under this reſtraint of their controverſial talents.

Give me leave, Mr. Baldwin, to add, that it is for your own intereſt to make my acquieſcence in your decree as public as poſſible. Many of my old friends, and your moſt valuable and venerable correſpondents, ſuch as *Sacerdos Ruſticus*, the *Capital C*, *Il Moderato*, *Irritabilis*, *Gratus*, &c. &c. have been grievouſly diſcompoſed, by the profanation of religious and eccleſiaſtical ſubjects in a carnal news-paper. I have ſome ſmall ſuſpicion that you may have received *private complaints* on this head from ſome of theſe pious ſouls, to which it becomes you to liſten. Believe me, neither you nor I ſhall find our account in diſobliging them. You cannot ſend them more agreeable news, than that the whole band of park-keepers may now take their eaſe, eat their veniſon, and drink their claret, in full ſecurity that they will never more be moleſted by ſchiſmatics and low-churchmen, from any quarter, having ſo good a pledge in their

hands, as the ſilencing a ſawcy, perverſe, petulant wrangler, who gave them more *diſquiet* and *vexation* than half the heretics, and *all* the papiſts in the kingdom.

Many of my friends indeed have now of a long time been ſuggeſting to me, in the courſe of my lucubrations, that to call off theſe vigilant paſtors from their unremitting care and concern for the ſpiritual welfare of their flocks, to a defence of their revenues, would be a very conſiderable diſſervice to religion. It would, according to theſe remonſtrants, be diverting their contemplations upon things future, to worldly matters, upon which they would not otherwiſe have beſtowed a ſingle thought. I cannot ſay that I have been wholly without theſe qualms, on ſeveral occaſions, myſelf; and more eſpecially when I have conſidered the labours and anxieties of the hierarchical calling. And, therefore, as I am growing old, I find myſelf diſpoſed to repent of the ſcandal I may have given in the courſe of my eſſays in the St. James's Chronicle. And becauſe no penitentials can be accompliſhed to the ſatisfaction of the church, nor any abſolution obtained without a full and free confeſſion of the crimes committed, I hope I may be allowed ſufficiently to eſtabliſh my ſincerity by the following detail.

Know then, good people, that it has been my hard fortune to liſten to certain reports, and to be influenced by ſome appearances that have very much the air of ſubſtantial proofs, into a perſuaſion, that the church had a very large landed property in poſſeſſion, ſecured by certain immutable laws, from all poſſibility of alienation; and this pro-

property was conſiderably increaſing by the addition of new purchaſes every year. Theſe matters of fact being laid down as premiſſes, I went on, and having been taught to pay great regard to the writings of Mr. *Trenchard*, and of ſome other geniuſſes, who had paſſed, in their day, for ſound politicians, I made uſe of their authority, and my own poor reaſon, to apprize my countrymen of the danger into which I apprehended their religious and civil liberties might be brought, if the revenues of the church ſhould riſe above a due proportion to the duty of Churchmen. In thoſe days I kept bad company: One Gentleman with whom I conſorted, aſſured me, that the preſent revenues of the church, if properly diſtributed, would be doubly more than ſufficient for all the purpoſes of chriſtian edification intended to be anſwered by ſetting apart a particular order of men for the public inſtruction of the people. Another publicly affirmed, that if the whole independent laity in a certain county were to unite their intereſt to chuſe a repreſentative, the clergy (including the head and members) together with their dependents, would, with the greateſt eaſe, carry a majority againſt them.

But while I was one day brooding over this melancholy proſpect, word was brought me that an eminent patriotic ſtateſman, equal in wiſdom and veracity to all the Cecils, Walſinghams, Trenchards, and Walpoles, put together, had aſſerted that the landed property of the church amounted but to a *poor pittance*, putting up, at the ſame time, a pious ejaculation, by way of praying, as was ſuppoſed, for an increaſe of her ſtores. This

was too good news to be entertained upon ſlight information. I therefore made it my buſineſs to inquire into the grounds of it; when I found, that very few of the politicians with whom I had any intercourſe, could tell what to make of it. The major part were inclined to think that the expreſſion was ironical. Such likewiſe were my own ſentiments, and accordingly I went on with my admonitions: But of late, ſome appearances in the political world have induced me to change my mind; the principal of which is, that the conſummate genius above-mentioned hath changed his ſituation, not without ſome concomitant circumſtances implying a poſſibility, that when this idea of the church's poverty was thrown out, the orator might have in view the pinnacle of elevation, to which he hath ſince been ſo happily uplifted. From this ſurmiſe, an opinion hath prevailed, that *irony* was more likely to be found in ſome *other* parts of the oration, particularly where a ſeeming reflection was dropped upon the wiſdom and principles of the Uplifter-General. Of all men in the world, churchmen do not love to be bantered; and experience hath ſhewn, that a ſcore of them or ſo, commodiouſly ſeated in one ſcale of the political balance, may be a dead weight for or againſt ſome important point, upon which the ALL of a firſt miniſter may occaſionally depend.

Upon theſe conſiderations, I do now finally put myſelf in the wrong. And I hope it will be ſome ſatisfaction to *Sacerdos Ruſticus* and Co. by way of coſts and damages, that they have now nothing to do to ſet themſelves right with the public, but to change their *poſture of defence;* and inſtead of being

being at the expence of ſo much *painful*, *writhing*, equivocation, boldly to deny the facts heretofore advanced by,

SIR,

Your old correſpondent,

And humble ſervant,

PLEBEIUS.

To the PRINTER.

SIR, *Jan.* 29, 1767.

YOUR correſpondent, A. B.* of Jan. 6, is requeſted to anſwer the following queries punctually, and plainly, for the ſatisfaction of a perſon of a certain turn.

1. Whether, among the local ſtatutes of many cathedrals, there is not one *De Electione Epiſcopi*, directing how the Dean and Chapter ſhall proceed in ſuch election?

2. Whether in ſuch ſtatute one direction is not expreſſed in ſome ſuch words as theſe, *Invocato prius S. S. Spiritus auxilio, ut* &c.?

3. Whether every Dean, and every Prebendary, of every cathedral, does not take an oath to obſerve and keep all the local ſtatutes of that cathedral in which he is a Dignitary?

4. If, where the local ſtatutes of a cathedral enjoin a prayer to be uſed by the Dean and Chapter of that cathedral, for direction in their choice of a

* Suppoſed to be Archbiſhop S—ck—r.

Biſhop, ſuch prayer is omitted, whether the Dean and Chapter can be ſaid to keep the oath they take, to obſerve all the local ſtatutes of that cathedral?

5. In Dr. Godolphin's *Repertorium Canonicum*, *Ed.* 1687, *p.* 51, is the following account—"The "Biſhop's See being vacant, the Dean and Chapter "of that cathedral gives notice thereof to the "King, humbly requeſting his Majeſty's leave to "chuſe another. The King grants his *Conge* "*d'Eſlire*. Thereupon the Dean ſummons a Chapter. "They elect the perſon recommended by his Ma"jeſty's letters; that election (after a firſt or "ſecond modeſt refuſal) being accepted by the "party elected, is certified to the King, &c." If the firſt or ſecond modeſt refuſal is not a part of the canonical proceſs, what is the meaning of the parentheſis, inſerted as above, in the account given by this eminent canoniſt?

6. Was not Mr Richardſon, the author of Clariſſa, particularly acceptable to, and intimate with the late Dr. B———, Biſhop of D———?

7. Did not another eminent divine, afterwards promoted to a biſhopric, write a preface, uſually prefixed to the fourth volume of this very Clariſſa?

8. Is it likely, that a man in ſuch epiſcopal connexions, would inſert ſuch a fact in any book known to be his, and leave it there uncontradicted, and even unqueſtioned by any of his *Dramatis Perſonæ*, if he had not been well aſſured he could make it good?

9. Whether Dr. Heylin was right, or wrong, when he affirmed, that the intent of the contrivers of the act of Edward VI. (mentioned by A. B.) was,

was, by degrees, to weaken the authority of the epiſcopal order, by forcing them from their ſtrong hold of divine inſtitution, &c.? *Hiſt. Reform. Ed.* 1674, *p.* 51. I am,

SIR,

Yours, &c.

EUSEBIA.

LONDON CHRONICLE, *Jan.* 29, 1767.

To the PRINTER.

SIR,

MY hopeful antagoniſt, in your Chronicle of January 13, appeared firſt in the maſk of *a Friend to Truth*, but the detection of his falſehoods not allowing him to wear that vizard any longer, he was obliged to own himſelf a *Scotch Jacobite*; and now that he finds that the reſpectable inhabitants of that part of the iſland will have nothing to do with him, he very conſiſtently falls to abuſe the whole country under the title of an *unprejudiced* Engliſhman. And now let us contemplate a little, the feats he hath done under this new ſignature.

He ſays, I comprehend "*all* epiſcopalians of "*every* denomination, under the charitable title of "*malignants*." How does he prove this? Why by another aſſertion equally falſe, viz. that "I "own the Pretender a church of England Epiſco-"palian." This indeed would be ſtrange, after I had

had ſo lately read an account of the man's *devotion* in Mr. *Sharpe*'s letters. This then again requires ſome proof, and what do you imagine it is? even a wiſe *ſuppoſition* of his own, that it is impoſſible to pray with Father *Wagſtaffe* at *one* place, and to contemplate the features of the Pretender at *another*, on one and the ſame day. Who would not be afraid of an opponent, whoſe wit, comprehenſion, and veracity, are ſo much of a ſize?

But who is this Father *Wagſtaffe?* Is even *he* an epiſcopalian of the church of England? Are *his* civil and religious principles *favourable* to the rights and privileges of a free people? Why yes, if the civil and religious principles of this *unprejudiced Engliſhman of the epiſcopal church of Scotland* are ſo,—of this encomiaſt of the Pretender to his preſent Majeſty's crown, and of the rebels to his government. And is it not an high compliment to the epiſcopalians of the church of England, that they hold the ſame *civil* and *religious* principles with himſelf and Father *Wagſtaffe?* Upon my word I think the epiſcopalians of the church of England are almoſt as much obliged to this *unprejudiced Engliſhman*, as they are to the *chickens of the covenant*.

We have next a ſpecimen of his modeſty. "He "avers that *the Friend to Truth* hath ſaid nothing "like what *Borealis* is pleaſed to tell thoſe who "have oppoſed him in your Chronicle, viz. that "they will in vain look to be countenanced by the "preſent powers."

Has he then forgot, or does he expect we ſhould forget, how often he hath attempted to creep under the wing of the *preſent powers* for ſhelter, in oppoſing

poſing the alarming narrative of *the Proteſtant Traveller*, and of *Philodites'* accounts of the Pretender? And even here is he not attempting to bring himſelf off by the moſt miſerable quibble that ever poor jeſuitical Jacobite was driven to? "The preſent "ſyſtem of politics, ſays he, requires no ſuch mea-"ſure as that of ſubſtituting falſehoods for truths." Which I apprehend is the very ſame thing as to ſay, that they who govern by the preſent ſyſtem of politics, believe that every thing ſaid by a profeſſed Jacobite is *true*, and that every thing oppoſed to him is *falſe*.

He next would know of you, Mr. Printer, "how "my Lord Viſcount *Taaffe* becomes a co-operator "with *the Friend to Truth*," and then begins to rave about *complexions*, and *ſects*, and *French-leaguers*, to bury the mater of fact, if he could, under a heap of crazy, *malignant* nonſenſe.

I will anſwer this queſtion by aſking another. What was his view in his firſt two letters againſt the *Traveller*? If he chuſes not to remember it, I will remind him. It was to *ſtifle* as much as poſſible the juſt alarm that was given to the public, of the pernicious machinations of the papiſts and their emiſſaries at home and abroad. And could any thing be a more proper introduction to my Lord *Taaffe*'s inſinuations of the *merits* and *innocence* of the Iriſh papiſts? How much the Iriſh in particular abound in the French and Flemiſh convents, and other popiſh ſeminaries in thoſe countries, is well known. That the papiſts in Ireland are ſupplied with Biſhops, Prieſts, Miſſionaries, and Teachers from thoſe ſeminaries, is equally notorious. When therefore we are told, that "we

"have

" have nothing to fear from the numbers or the " artifices of Britiſh and Iriſh ſubjects while they " are members of thoſe ſeminaries," Can any two things more exactly tally than *this* does to Lord *Taaffe*'s repreſentation, " that the proteſtant reli- " gion and government in theſe kingdoms, have " nothing to fear from Iriſh popiſh Prieſts and " teachers, when they return into their own " country?" Does not all the world ſee that both the noble hiſtorian and this obſcure, mongrel-writer, are both promoting the ſame cauſe, how much ſoever they might happen to differ about *dividing the ſpoil* in the event?

That he may not ſay he hath an advantage againſt me in point of *fairneſs* in diſcloſing his own principles, I will now acquaint him with mine. In religion, they are the ſame with thoſe of the eſtabliſhed preſbyterian church of Scotland, with which, when I am in that country, I conſtantly communicate; without, however, binding my faith to any religious ſyſtem, any farther than it agrees with the ſcriptures of the Old and New Teſtament. When I am in England, I make no ſcruple of hearing the word of God, or even of communicating with any religious ſociety of proteſtant diſſenters, under the reſtrictions before-mentioned. I honour and reſpect the members of the eſtabliſhed epiſcopalian church of England in general, as, all of them, as far as I am acquainted with them, are true friends to religious and civil liberty upon the principles of the revolution in eighty eight, ſtrenuous adherents to the proteſtant acts of ſettlement, and ſincerely and affectionately loyal ſubjects to his preſent Majeſty, and his illuſ-

trious

trious royal family. If any individuals among them are of *another* complexion, let them anſwer for themſelves. I am ſufficiently convinced they have no encouragement for their ſentiments from the principles of the proteſtant church of England. And now let the Scoto-epiſcopalian ſay as much for himſelf if he dare.

Towards the end of his letter, he ſeems to be in a terrible fright, leſt "ſomebody ſhould move "the miniſtry to interfere with the liberty of the "preſs againſt the cauſe of *truth;*" meaning the cauſe of the Pretender. All I have to ſay to this is, that if the miniſters think ſuch ſort of writers do no miſchief by ſuch audacious miſrepreſentations in favour of a popiſh Pretender, they will never be moved by me to interfere with ſuch publications, in the way he apprehends. But does it become this man to talk of *civil liberty* in the midſt of a viſible attachment to the ſlaviſh principles of hereditary right and paſſive obedience? Does it become him to expreſs his fears of having the cenſure of government brought down upon himſelf and his party, while he is drawing a picture of his Majeſty's ſubjects of the eſtabliſhed church of Scotland, and of his Majeſty's proteſtant diſſenting ſubjects in England, which, if it bore *any* reſemblance to them, is enough to provoke *any* government, not only to exclude them from the preſs, but even to extirpate them from the face of the earth. So hard a thing it is for the *chickens* of the Inquiſition, the Star-chamber, and the Oxford decree, to keep the cloven foot within the cover of the petticoat.

I am, SIR, *Your humble ſervant,*

BOREALIS.

ST. JAMES'S CHRONICLE, *Jan.* 31, 1767.

To the PRINTER.

SIR,

I Beg leave, through the channel of your Chronicle, to rectify a miſtake, which (through inadvertence, I ſuppoſe) hath found its way into the Critical Review for laſt December.

The eleventh article of that publication, containing an account of *A free examination of the common methods employed to prevent the growth of popery*, is thus introduced.

" Theſe letters are a profeſſed anſwer, or rather " a critique on the ſubject and ſpirit of ſeveral let- " ters againſt popery, which appeared in the news- " papers during the courſe of the year 1765, the " purport of which was evidently to draw an " odium and proſecution on Roman catholics."

Now the plain undiſguiſed fact is this. The letters ſigned A Real Freethinker, which make up the text of this pamphlet, appeared firſt in a morning news-paper, and the firſt and ſecond of them, if not the third, were publiſhed in that paper, before any of thoſe letters which are anſwered, or rather criticiſed, in the notes of the Free Examination, made their appearance, being indeed intended for anſwers to what the Real Freethinker had advanced; nor was it known at what the Real Freethinker was aiming, till after he had exhibited his

ſecond

ſecond letter. By this fact it appears, that the ſeveral letters mentioned by the Critical Reviewer, as purporting evidently to draw an odium and proſecution on Roman catholics, ſo far from being written with any ſuch view, were only defences of the proteſtant religion, and the Britiſh laws in ſupport of it, which the popiſh Real Freethinker had attacked.

I leave this fact juſt as I find it upon comparing the news-papers with the Free Examination, without any reflection but this, viz. that though a candid reader may chuſe rather to aſcribe this error to yawning *nonchalance*, than to malignant miſrepreſentation, yet common-ſenſe will allow no man o depend upon an encomium given to the Free Examination in the ſubſequent parts of the article, which is built upon ſo falſe a fact; and more eſpecially when he comes to ſee with his own eyes, that the Free Examiner's critique conſiſts in mutilating and garbling the anſwers, till he had ſhaped them to the exact proportion of his own underſtanding and abilities.

I am,

SIR,

Yours, &c.

MISODIPSYCHUS.

To the PRINTER.

SIR, *Feb.* 10, 1767.

AS ſure as ever the 30th of January hath recurred, for the laſt ſix or ſeven years, ſomebody or other hath appeared in the public papers to put us in mind of the virtues and magnanimity of the Stuart family, by fulſome encomiums on the character, which gave occaſion to the ſolemnity of the day, and by virulent and rancorous invectives on thoſe who had not the ſame veneration for it. The operator for this preſent year, is your voluminous correſpondent Mr. Freebody, who having called off his *blatant beaſt* from worrying poor Mrs. Cornelys, kenneled him up on the eve of the martyrdom, to do execution on Oliver Cromwell the next day

He hath been, however, in my opinion, extremely unlucky in the choice of his huntſman, the dreaming Mr. Abraham Cowley, who, zealous as he might be for Mr. Freebody's cauſe when he was aſleep, had no objection to the good things the *other ſide* had to beſtow, when he was awake; witneſs his taking a Doctor's degree in Phyſic, under a diploma granted him by the powers in being in 1657, for which piece of condeſcenſion he undergoes the cenſure of the ſtaunch and ſteady Mr. Anthony Wood. The apology that has been made for him by ſome of his admirers, is pleaſant enough, when one conſiders that it comes from thoſe, who

abuſe

abuſe Cromwell for his *political artifices*. "Mr. "Cowley's compliance, ſays one of them, with "the men then in power, could only be *ſeemingly* "ſuch, for the better carrying on the deſign of "his coming over, under the pretence of ſtudying "phyſic." But this was not the only trip that our poetical royaliſt made, for, it ſeems, "He "had uſed ſome expreſſions, in one of his prefaces, "which brought his loyalty in queſtion." Mr. Cowley's advocate, on this latter occaſion, was no leſs a man than Biſhop Sprat, whoſe defence of Cowley is much the ſame with that above-mentioned, namely, that "it became neceſſary for the "King's beſt friends to diſſemble their counſels, "and to act the ſame deſigns, under the diſguiſes "and names of other parties." Now I would deſire to know of Mr. Freebody (unleſs he is of opinion that the goodneſs of the cauſe will ſanctify any ſort of knavery in promoting it) why Cowley, Sprat, and the nameleſs Apologiſt above-mentioned, might not very conſiſtently with their own principles (not forgetting *a valuable conſideration*) have been employed as ſpies for Oliver Cromwell? Or with what face any one of them could abuſe the ſaid Oliver after his death, for that very ſort of *diſſimulation*, which they themſelves would have made no ſcruple to practiſe while he was alive?

As to Abraham Cowley's authority, I would be glad to be informed, what Mr. Freebody would think of a man, who ſhould give the public King Charles's character from the works of John Milton, a much better poet, much leſs of a viſionary, and an honeſter, becauſe a more conſiſtent man, than Cowley? Now this ſame Milton tells us in very few,

few, but in very plain words, that " this Prince " offered at more cunning fetches to undermine " our liberties, and put tyranny into an art, than " any Britiſh King before him," and he adds, that " the adoration given to the image and me- " mory of this man, was to be aſcribed to the " Prelates and their fellow-teachers, whoſe pulpit- " ſtuff, both firſt and laſt, hath been the doctrine " of ſervility and wretchedneſs to all their hearers, " and whoſe lives, the type of worldlineſs and hy- " pocriſy, without the leaſt true pattern of virtue, " righteouſneſs, or ſelf-denial in their whole prac- " tice."

But theſe Prelates and their fellow-teachers are dead off long ſince, and, heaven be praiſed, our preſent Prelates and their fellow-teachers, are well known to be of a different ſtamp; and it is with comfort that we reflect, they neither make their own pulpit-ſtuff of ſuch materials, as theſe brought to market by Mr Freebody, nor countenance thoſe who do.

Who this Mr. Frebody may be, or what, I will not ſo much as hazard a conjecture. If he is of the clergy, I ſhould ſuppoſe that the concluſion of his eſſay may have been the fag-end of one of his ſermons, uſed heretofore, on this ſolemn faſt-day. This I gather from the many moral things we are recommended to learn from the different fortunes of King Charles, and Cromwell. It ſounds however, a little aukwardly, that he has made theſe *learnings* ſo very general, that they ſeem juſt as applicable in his intention, to the preſent times as the paſt. And I am the rather of opinion, that they were ſo intended, as it appears to me from one of them

them, that he does not think himſelf conſidered or provided for according to his merit.

" Learn, ſays he, the value God admoniſhes " thee to ſet on wealth and power, when, for thy " inſtruction, he permits, as in the caſe before us, the " unworthieſt of his creatures to poſſeſs the largeſt " ſhare of them." Hence I think it plain that Mr. Freebody does neither rank himſelf among the unworthieſt of God's creatures, nor poſſeſs ſo large a ſhare of wealth and power, as ſome others do whom he thinks unworthier than himſelf. This, however, is an additional proof, if I am right in my ſuppoſition concerning his calling, that the worthy Prelates who govern our church at this time, do not think ſo highly of Mr. Freebody's merit as he does himſelf, and eſpecially if he places it in his talent of declaiming upon the 30th of January.

I am afraid, if Mr. Freebody is an expectant in the clerical way, and choſe this method of putting the world in mind how long he has been overlooked, he was ſtrangely miſtaken in his aim. And I think I can ſee what miſled him. He had juſt read in your Chronicle of Jan. 27, an extract from a ſermon to this effect, " In the worldly race below, " *all run* (ſays the apoſtle) *but one receiveth the* " *prize;* and ſays hiſtory and experience, that one " is generally the moſt worthleſs of the contenders." This, Mr Freebody imagined was ſaid in good earneſt; and coming ſo pat, he wove it into his ſtring of *learnings*, without recollecting, that experience being common to all periods of time, he was paying the ſorrieſt compliment to the preſent generation of his ſuperiors, that could be imagined.

Such

Such writers as Mr. Freebody commonly leave behind them in their excurſions certain marks which ſerve to track them to their very dens. Mr. Freebody adviſes us to learn to honour the memory of King Charles the Firſt, in ſpight of factious hiſtories. By which I dare venture a wager he means all hiſtories (except perhaps, Mr. Hume's and Dr. Smolett's) not printed at the Clarendon-preſs. Hence, one may conjecture, what atmoſphere he breathes: And that not improbably, he had in his eye the third volume of a particular hiſtory juſt publiſhed. By the way, this *Blatant Beaſt* of his has a ſtrange antipathy to the fair ſex: Firſt, Cornelys, and then Mrs. Maccaulay. The beſt of it is, his fangs are blunt, and make no more impreſſion upon our hiſtorical heroine, than he would do upon Livy or Thucydides, who ſhould abuſe them in a ludicrous comment upon Tom Thumb. I am,

SIR, &c.

A Lover of Law and Liberty.

To the PRINTER.

SIR, *Feb.* 21, 1767.

I Am very unexpectedly obliged to requeſt another hearing in your Chronicle. The ſincerity of my repentance is called in queſtion by the Capital C, and he will needs have it; that I am ſtill under the dominion of my ancient prejudices. Be it ſo then, and let us ſee, by way of amuſement, how he

he attempts to conjure down this raw-head and bloody-bones, with which he ſuppoſes me to be haunted. " Recommend it to him, ſays he, to enter " into a minute examination; 'ere he writes again, " of the annual value of church eſtates; and try " what the amount will be divided equally among " the profeſſion." With all my heart, upon condition that I may be permitted to leave the idle part of the profeſſion unprovided for. And the Capital C, who hath ſhewn ſo much charity and benevolence for the uſeful parochial clergy, would not ſurely be diſpleaſed to have their poor pittance augmented with the ſpoils of the uſeleſs and droniſh part of *the cloth*. Now as it happens, this examination has, with theſe allowances, been made to my hand, otherwiſe I know not but I might have found the difficulties in making it myſelf abſolutely inſurmountable. If the Capital C, then, will take the trouble to conſult the third volume of Mrs Macaulay's Hiſtory, juſt publiſhed, p. 11, 12, he will find a propoſal made in parliament in 1641, " which if he carried into exe- " cution, would have been ſo far from occaſioning " a poor beggarly clergy, that the overplus of the " donations to Deans and Chapters would have af- " forded a decent and plentiful maintenance, even " after large alms to the poor, and the expences of " divers public works, for which theſe donations " were originally intended, and to which they were " never applied, were firſt deducted." This examination was taken in the county of Glouceſter, where is ſaid to be one of the moſt moderately endowed cathedrals in England. If this expedient would not abridge the liſt of the widows and families of clergymen in diſtreſs, I know not what

would. There are certain families, whom even the whole revenues of a cathedral would not keep out of diſtreſs; and I have known ſome widows upon the ſaid liſt, whoſe huſbands, during a courſe of twenty years, had enjoyed an income of not leſs than two hundred pounds a year. And, on the other hand, I have known widows of clergymen, who never came upon the liſt, whoſe huſbands brought up from three to ſix children, upon an annual income of leſs than one hundred. But if the parochial clergy are diſtreſſed with thoſe poor pittances in ſingle benefices, what objection can the Capital C. have to pluraliſts and non-reſidents? The queſtion, indeed, is not mine, but the queſtion of a reverend Doctor, whom I found in a Coffee-houſe, poring over this letter in the St. James's Chronicle of January 31. "What does the man "mean? ſays he; if a poor Vicar cannot live "upon one benefice, why ſhould he not have two? "And then for reſidence, what with charity to "the poor, and what with hoſpitality to our "neighbours, which would be expected from us in "caſe of reſidence, there would be no bearing it. "What! I warrant the man, if he durſt, would "have the aſſurance to cenſure commendams, and "be for confining their Lordſhips to their country "palaces? Well, well, this Mr. C. may pretend "what he will, but I am much out in my judg-"ment, if he, and this ſame prick-ear'd Plebeius, "have not cracked a bottle together before now." It was not proper for me, Mr. Baldwin, to contradict this Gentleman in the public coffee room, but leſt ſo invidious an inſinuation ſhould injure the Capital C. in the opinion of the orthodox, I take this

this occaſion to declare to all your readers, very ſeriouſly, that I never taſted a ſpoonful of Mr. C.'s claret, nor he a ſingle gill of my ſmall beer, ſince either of us were of ability to keep ſuch liquors. I am afraid we are not yet in ſo good an underſtanding. All the world ſees I would be upon terms with him, if I could; but muſt confeſs, I cannot give up my reaſon and ſenſes to him. What, for inſtance, does he mean by "truſting "that the clergy, as a body, are neither careleſs "of the doctrines or precepts of their bleſſed "maſter?" Whatever the doctrines may be, the precepts of Chriſt are certainly matter of perſonal obligation, nor can I poſſibly conceive how a ſet of men who are avaritious, ambitious, immoral, or careleſs of their duty as individuals, ſhould immediately, upon their aſſembling together, become orthodox, liberal, humble, laborious, and ſelf-denying; ſome of which laſt, by the way, conſidered as clerical virtues, ſtand nearly upon the ſame level, in the eſtimation of the goſpel, with charity or benevolence. I am,

SIR,

Yours, &c.

PLEBEIUS.

To the PRINTER.

SIR, *Feb.* 28, 1767.

THERE are many perſons ſtill living, who well remember the various ſpeculations that were occaſioned, about twenty years ago, by the publication of a pamphlet, entituled "An Apology "for the Conduct of a Second-rate Miniſter." Few, indeed, believed it came from the hand to which it was aſcribed in the title-page; but moſt people were perſuaded, that (ſome few fictions being deducted) it expreſſed the ſentiments of the perſon it characteriſed, and that the contents of it had been the ſubject-matter of frequent converſations, between the miniſter and the party ſuppoſed to have put it into form, and to have handed it to the preſs. There were, indeed, ſome who doubted whether the public was right in its conjecture concerning the editor; and one argument againſt that conjecture was, that a very emphatical word [hypocriſy] was miſpelled in the firſt page of the Apology; whereas, the ſuppoſed inditer was well known to be accurately accompliſhed, both in ſpeaking and writing the mother-tongue. A certain court-drole however obſerved, that "it was "no wonder a perſon ſhould be miſtaken in the "name, who had always been a ſtranger to the "thing."

But without farther noticing the conjectures of paſt times, it may be of ſome uſe to the preſent,

to

to conſider the importance of one conſequence which may be drawn from the ſeveral facts mentioned in that performance, viz. that "men who "are ſprung from tory-ſtocks, and educated in "tory-principles, muſt always entertain a ſecret "enmity to a government founded on ſuch princi-"ples as brought about the ſalutary revolution of "1688."

If this maxim had been attended to for ſome few years paſt, perhaps we might have accounted for ſome appearances which have had no favourable aſpect towards the rights and liberties of a free people, ſubject to a legal proteſtant government. By enquiring who were the original authors reſpectively, of ſeizing the perſons and papers of Britiſh ſubjects, where imputation of high treaſon was out of the caſe, in conſequence of general warrants—of attempting the extenſion of exciſe laws—of abridging the freedom of correſpondence between Britiſh ſubjects, in diſtant parts of the kingdom—of permitting, if not authoriſing, the miſſion of a popiſh Biſhop to Canada—by enquiring, I ſay, who projected theſe, and other meaſures, the tendency of which no man can doubt, it might perhaps be found, that the projectors had not been negligent in cultivating the impreſſions made upon them, by the early inſtructions of an high-church nurſery, but had evermore kept a ſteady eye upon the ultimate object of every thorough-bred tory's affections. I muſt own, it weighs little with me, that ſome of this complexion may have occaſionally put on a whig-maſk. There could have been no decency in their attempts in ſome inſtances, if in others they had not borrowed

a few revolution principles, to give a colour to their deſigns. But however the luck of it has been, that a little attention to the company theſe adroit politicians occaſionally kept, and ſeveral hints which have dropped from them, in the midſt of their warmeſt concern for public liberty, have ſeldom failed to ſet them in a true light to a careful obſerver.

For example: Should I hear a man ſtating the caſe of parliamentary repreſentation with the utmoſt clearneſs and preciſion, and in the juſteſt agreement with the fundamental maxims of our free conſtitution, one day; and ſhould I hear the ſame man, on another day, contending for the legality of a diſpenſing power, I ſhould not heſitate a moment to determine what his real views were, from the latter exhibition of his political ſentiments. On the other hand, ſhould I hear another conſigning this doctrine of the legality of a diſpenſing power to perdition and deteſtation, by a force of reaſoning, and a power of eloquence not to be reſiſted, and yet, in the very ſame ſpeech, ſneering at, diſparaging, and diſowning the ſound doctrine of repreſentation above-mentioned, I ſhould conſider him only as twiſting the rope at the other end; like Oxford and Bolingbroke, who, with the ſame cordial inclinations to the deſired event, were perpetually ſquabbling about the means to bring it about.

For let it be conſidered, if I am not fairly and freely repreſented, of what conſequence is it to me, whether the laws made, while I am in thoſe circumſtances, are diſpenſed with or not? On the other ſide, if a diſpenſing power may be exerciſed legally,

legally, it is not in the leaſt material to me how I am repreſented, or whether at all, in enacting the law upon which the diſpenſing power is to be exerciſed. In either caſe, what becomes of the Bill of Rights, and of all ſtipulations for the freedom of elections, as well as the freedom of the perſons to be elected?

If we could ſuppoſe it poſſible for the vigilance of the whigs to be ſo far ſurpriſed, as to leave an opportunity for a thorough-bred tory to creep into the inſide of our political machine, and, under a commodious cover, to direct all the wheels and operations of it, there would be no difficulty in accounting for ſuch phænomena as theſe juſt mentioned, ſo aſtoniſhing to thoſe who only contemplate the revolutions of it on the outſide. Ambition and avarice might lead unprincipled men to conform, in ſome degree, to the known taſte of the puppet-maſter. But I muſt inſiſt upon it, that no man who has theſe evil paſſions under the leaſt command could go theſe lengths, but from an inherent bias in his mind, ſufficient to give the inſide-regulator an indiſputable aſſurance, that he might be perfectly depended upon, even to the *outrance*, whenever it ſhould come to his turn to dance in the wires.

Some of our minute politicians have thought themſelves very wiſe, very candid, and very equitable, in ſaying, that oppoſition ſhould not be directed againſt the men, but againſt the meaſures of an obnoxious adminiſtration. A maxim which is far from being univerſally, or even generally right. When the man has once got his footing, it has commonly been too late to attack his meaſures. I

am therefore always for beginning firſt with a thorough examination into the principles of the man, which are not difficult to be diſcovered, when a true account may be had where, and from whom, he imbibed them.

The precious rights and liberties of the good people of Britain, abſolutely depend upon their adhering to the proteſtant revolution-ſettlement of the imperial crown of theſe realms. There can be no doubt but that there are perſons to be found among us of the firſt rank and property, who are ſprung from families, which, for more than either one or two generations backwards, have been zealouſly and cordially attached to thoſe generous principles to which we owe our deliverance from the tyranny of the Stuarts. It is reaſonable to ſuppoſe, that the deſcendants of theſe illuſtrious patriots have been educated with ſome tincture, at leaſt, of their paternal ſpirit; and whatever views they may have had, on ſome occaſions, to their own accommodation, or however thoſe views may have expoſed them to be duped by vizarded tories, we may very ſafely acquit them of the remoteſt deſign of promoting the cauſe of the grand tory object.

I have therefore ever been of opinion, and I have the ſatisfaction to know that I am not alone in it, that the public liberties of this country, and the illuſtrious Princes of the Houſe of Hanover, the guardians and protectors of it, have been, and always will be the ſafeſt in the hands of thoſe miniſters, who, by the joint care of their relations and tutors, have been early initiated in the ſyſtem of public liberty, as avowed at the revolution; and,

when

when ſuch perſons are diſmiſſed from public ſtations of truſt and power, and exchanged for men who are known to have imbibed the firſt draughts of their political wiſdom from the polluted fountains of *hereditary right*, *and paſſive obedience*, we may be certain it is done by a ſort of influence, as fatal in its tendency to the free conſtitution of Britain, as the infection of the plague would be to the body natural of a man of the ſoundeſt habit. I, for my part, ſee no reaſon in the world to ſuppoſe that whigs in general are not equal in capacity to tories. The former at leaſt have *common ſenſe* on their ſide, and a *generous benevolence* towards the common good of all their fellow ſubjects, neither of which the *ſavage* principles of the other will naturally admit of. Be this as it may happen in particular caſes, a miniſter cannot go far wrong in his meaſures, who is ſuſtained by the confidence and adherence of the body of the people, from a conviction, that in every ſtep he takes, he connects their intereſts and welfare, with thoſe of his Prince, and of himſelf. Domeſtic unity and firmneſs, ſo created, eaſily cures any flaws in our foreign policy. And it has ſometimes happened, that he who has plumed himſelf even with arrogance, on the ſucceſs of his negotiations abroad, while he inſulted the patience and moderation of the body of the people at home, has found his miſtake when it was too late to correct it. A Tory miniſter can never have the confidence of a free people. Nothing remains for him to balance the effects of their reſentment, but the *conſumptive plan*, explained in the ſecond-rate miniſter's apology; which, however, when it approaches to ex-

tremity, may raiſe a ſpirit of appeal to a tribunal, from the ſentence of which, not the artifice of an *Harley*, nor the inſolence of a *St. John* united, will reſcue the deteſted oppreſſor of his fellow ſubjects. I am,

SIR,

Yours, &c.

An Unchangeable Whig.

To the PRINTER.

SIR, *March* 14, 1767.

HAVING found the following epiſtle among ſome waſte-paper allotted for uſes, and depoſited in a place not quite decent to name, and as from that circumſtance I judged the late owner put no value upon it, I think myſelf at liberty to communicate the contents to any who may receive entertainment or edification from it: And if in that light you think it may deſerve a place in your Chronicle, it is much at your ſervice. I am,

SIR,

Yours, &c.

CATHARTICUS.

To *Nathanael Freebody*, Eſq.

Dear *Natt*,

I Received your commands of the 2d inſt. with pleaſure, and ſhall proceed, without farther ceremony, to execute them, by informing you, as exactly as my ſituation will allow me to know, what

what our common patrons think of your performance; premiſing in general, that you are certainly in a very fair way, if you can reconcile yourſelf to a little perſeverance, and keep up your fire, as the military men expreſs it, till you are within a proper diſtance of the enemy. The only objections I can hear of to your performances are, that in ſome inſtances you are a little too raſh in dealing your blows, and have endangered the heads of ſome of our beſt friends, in aiming your ſtroke at an enemy. On another hand, it has been thought, that you are ſometimes premature in your zeal, and are apt to let the cat peep too far out of the bag.

For example, it is apprehended that you began too early, and went too far in your wrathful eſſay againſt Cromwell. Let me tell you, Natt, that was a confounded ſlip, where you ſpoke of dignities and advancement falling to the ſhare of the moſt unworthy. Surely you could not think that Oliver Cromwell himſelf was at the head of affairs on the 29th of laſt January, and yet you made your propoſition general. We all know you mean well, but you ſhould be careful to conceal your *Ultimatum* till a proper ſeaſon. It is quite premature, in theſe dubious days, even to ſquint over the water. Judge then what advantage you gave to the ſneering whigs, when, immediately after mentioning crowns and ſceptres, you unluckily remarked, that "Goodneſs had not where to lay its head." Does not all the world know the adventures of the young Italian, and particularly what terms he is upon at this hour with the Old-one? Some people begin already to ſmoke the craft of our great

General Thiſtle, and it is therefore of the higheſt importance that the complexion of his known retainers ſhould be kept under the maſk.

Again; it is thought you were not a little out in enquiring after the God of Voltaire; not ſo much in giving occaſion to ſuppoſe that you were not quite certain about your own, but in obliquely reflecting upon the deity of our faſt friend the Hiſtorian*, who is preciſely of the ſame faith with the French Philoſopher. If people are our friends, what ſignifies it what religion they are of? our buſineſs is not to diſoblige them. I dare ſay, Natt, when you gave that great man thoſe wipes about the Derbyſhire Swiſs, you did not foreſee that you ſhould ſo ſoon have occaſion for his affidavit to eſtabliſh the honeſty of Abraham Cowley. I am deſired to adviſe you to get out of this ſcrape as decently as you can in ſome future eſſay. The Gentleman is coming into play, and beſides, his memoirs may be of great uſe to you in your conflicts with factious hiſtorians.

You made another miſtake in bantering the public apprehenſions of the increaſe of popery. It is too early as yet to make appeals from the ſenſes and experience of the people. The Gentlemen and Clergy of that perſuaſion are of infinite uſe to us, as you very well know. But *all that* depends upon their working ſnug. And we ſhall deprive ourſelves totally of their utility, if we turn the eyes of the world upon them. Dr. Furreap accordingly ſends his compliments, and requeſts that you would not, for the future, make the leaſt mention of popery, either in jeſt, or earneſt.

There are ſome other little inadvertencies of the ſame

* H—me,

ſame ſort with theſe, which, by running over your eſſays, you will eaſily diſcern. But one thing, I find, has given ſome diſtaſte, and muſt not be concealed from you. Mrs. Freebody is certainly a good and a well-principled woman; and when I dined with you on the laſt martyrdom, I could not but admire her cookery in providing ſo luxurious a repaſt for us, where we regaled without any hazard of breaking our ſolemn faſt, by taſting the leaſt particle of animal food. But, Dear Natt, I may whiſper it in your ear, in the buſineſs of writing a miſcellany, ſhe is not the thing. I am ſorry to ſay it, but upon my word, Natt, even your own friends think, that Mrs. Macaulay would not be over-matched, even if you ſhould undertake her yourſelf. If you could not prevent your wife from writing, you ſhould have over-looked her matters, and not have ſuffered ſuch ſtrange ſtuff to have diſparaged your labours. For inſtance, what could ſhe mean by deriving church power from the apoſtles? Was not this to ſend people to the ſcriptures, where (if you don't know it already, it is high time you ſhould) our ſyſtem is not to be met with, and that our code of authority is only to be found in certain unwritten traditions, which his Holineſs hath conſigned to the keeping of the Iriſh College at Rome? And then again, ſhe hath, by implication, given Cæſar a right to every farthing in the pocket of every ſubject he has, which bears Cæſar's image and ſuperſcription. For this image and ſuperſcription being marks of ſovereign authority, and ſovereign authority being the only reaſon ſhe gives for paying tribute, that authority muſt have an equal right to

the

the payment of the whole of what bears the marks of it, whether exacted under the name of tribute, or not. I own, Natt, these are good and fair conclusions from our principles, but one who writes under your eye, should know, that as the evil times will not bear them now, so neither will the scriptures in any times. Dear Natt, try to mend thy hand, lest thou marr thy prospects, and believe me to be thy cordial fellow-labourer.

OXFORD, *Yours, &c.*
March 6, 1767. PHILOSPURIUS.

P. S. The old Canon has had three or four pretty good nights, but cannot possibly last beyond the fall of the leaf; so that in all probability a little thin summer-writing will bring thee to the end of thy drudgery.

To the PRINTER.

SIR, *March* 31, 1767.

AN erroneous account of a conference held the 19th instant having got abroad, you are requested to give the following genuine copy a place in your Chronicle, for the satisfaction of the public, by

Your humble servant,
February 23. PAULINUS.

A DIALOGUE.

Peter.—Mongrel, *diſguiſed like* Martin.—Jack.

Jack. YOUR ſervant, Mr. Martin. I am ſorry I could not wait upon you to dine, in conſequence of your invitation. I am come, however, as ſoon in the day as my buſineſs would allow me, to receive your commands; not I confeſs, without ſome little ſurpriſe, that I ſhould be honoured with an invitation from you, of all my acquaintance, particularly at this time.

Mongrel. Why truly, *Jack*, I wanted to have your ſentiments on the ſubject of perſecution, concerning which, and ſome other trifles, *Peter* and I are like to have a diſpute.

Jack. *Peter* and you! I thought you were grown ſo intimate of late as to have no diſputes of conſequence; or, at leaſt, to underſtand one another better than to make me the umpire between you.

M. To be plain with you, *Jack*, the caſe lies here. I am lately fallen under ſome ſuſpicion, even with the people of my own family, of leaning too much to the intereſts of my friend *Peter*. I was obliged therefore, for my own credit, to have a little amicable debate with him; and I thought your teſtimony to my proteſtantiſm would do me no harm. We have had one tug already, and *Peter* himſelf will tell you, that he could make nothing of me.

P. Indeed, Mr. John, I am ſorry to ſay it, but too ſurely Mr. Martin is what holy church calls an obſtinate heretic.

J.

J. You ſay, Gentlemen, that you have had one tug already. Had I been preſent, I could have ſaid more to the matter; as that, I ſuppoſe, muſt naturally be introductory to the ſecond bout.

M. O, I have the minutes of it here in my pocket. There, there, *Jack*, you'll ſee how we began, and how we ended.

J. Upon my word, *Martin*, you ſeem to have begun with ſufficient candor, as the fathionable phraſe is.—So! it ſeems you take *Peter* to be a very peaceable, quiet neighbour. And pray who may this be in the back-yard, of whom you are more afraid than of *Peter* at the ſtreet-door? I hope you have heard nothing of any miſſionaries from Conſtantinople, with a commiſſion to make us mahometans?

M. Only ten times worſe. [*aſide*] No matter, *Jack*, you ſhall know all in due time. For the preſent, let us keep to the notes. Don't you think I have mauled poor *Peter* cleverly, by retorting that ſpawl of an adder's tongue?

J. I remember the expreſſion, and upon what occaſion *Peter* made uſe of it. But are you ſure, *Martin*, it was meant for you? For my part, I underſtood, when I read it, that the compliment was deſigned for me.

M. What do you mean by that, *Jack?* Are we not both of us proteſtants?

J. O, to be ſure: But my ſcruple is this—*Peter*, in the ſame writing where he threw out this ſpawl, made very honourable mention of the Whitgifts, Bancrofts, and Lauds, whom, as I take it, *Martin*, you have of late acknowledged as the main pillars of your church. Now I cannot think

Pete

Peter would, in the ſame breath, be-adder theſe worthies, or any who claim under them.—But let him ſpeak for himſelf.

P. Who! I be-adder Whitgiſt, Bancroſt, or Laud!—Holy Mary forbid it!—What! I to be-adder theſe reſpectable fathers! and all very paſſable catholics too! No, no, I know better things.—I am too well aware where their doctrines and diſciplines muſt end, if they are allowed to have their perfect work. I wonder, *Martin*, you could miſtake me ſo groſsly.

M. Why, look you, *Peter*, had you explained yourſelf ſo, laſt Thurſday, I ſhould have found no fault with your want of moderation, but have conſigned *Jack*, and his crew, to your tender mercies with all alacrity.

J. In the mean time, *Jack*, and his crew, are much obliged to you both. I am happy, however, Gentlemen, to have reconciled you upon one point.

M. Poh! Poh!—*Jack*, don't be angry.—A joke—a mere joke—prithee, go on.

J. In the next place, here's the untruth of the Nag's-head ſet againſt the fuſty, ridiculous tale of Pope Joan.

M. Aye, there again! Was not the Nag's-head a more abominable ſlander, and a greater ſcandal, than a She-Pope?

J. Why, as to the ſcandal, I apprehend her Holineſs might be much upon a par with the male-occupants of the throne before her, and of the *ſelle percee* after her. But ſuppoſe the ſtory of the Nag's-head had been ever ſo true, pray where was the ſcandal of that?

M.

M. } No ſcandal in an interrupted ſucceſſion!
P. }

M. Thou wicked ſchiſmatic!

P. Thou ſtinking Calviniſt!

J. Patience, good Gentlemen! I came hither to judge of your differences, not of your agreements. Did not you ſay, *Martin*, you wanted my evidence?

M. I find I have overſhot myſelf. [*aſide*] Prithee, *Jack*, no more of it, if thou lov'ſt me; a mere ſlip of the tongue. Go on, the next I think is the Iriſh maſſacre.

J. Indeed, *Martin*, I do not well underſtand you here. You ſeem to me a little myſterious upon the ſubject. You talk of David Hume, and credulity, and of not exaggerating, or inflaming, and finally, leave the Lords Juſtices under the imputation with which *Peter* hath loaded them.

M. Would you have me talk upon the affair like that factious termagant, Mrs. Macaulay, who hints at a commiſſion, and I know not what? David, indeed, has puzzled that point dextrouſly enough; but he is unſound in other matters, and I muſt not meddle with him. I am ſure I have gone as far as the candid Dr. W———r, and that is far enough of all conſcience.

J. Suppoſe, Gentlemen, you were to half it, as you did the Nag's-head, and Pope Joan. What ſay you, *Peter?* will you take Prynne, Burton, Baſtwick, Leighton, &c. in exchange for your eight thouſand Iriſh proteſtants?

P. Well, *Martin*, if you'll give me into the bargain, Coleman, Ireland, Pickering, and the martyrs of that period, I am content.

M.

M. It is but reaſon, *Peter*. I put no value upon the other ſcoundrels; and as I have already given you up Titus Oates, you take the ſuffering jeſuits of courſe.

J. The next is the powder-plot.

M. There, *Jack!* even you muſt allow I have paid him home about Everard Digby, Garnet, and ſo forth. I want no compromiſe there.

J. Why no, *Martin*, nor he neither. For in the concluſion you have thrown the game totally into his hands. To paſs by your ſhyneſs on the topic of popiſh allegiance to a proteſtant government, even where the queſtion is, Whether papiſts are proper objects of toleration?—to paſs by your delivering up the great Dr. Middleton in the ſame couples with Titus Oates—to paſs by theſe, by adopting his fathers, his tradition, and his church authority, you grant him all his premiſſes; and having theſe once in his poſſeſſion, he will find no great difficulty in ſanctifying his maſſacres and plots againſt heretics, under that patronage. The time was, *Martin*, when you were not quite ſo complaiſant to *Peter*; and even now, I dare ſay, there are ſome of the wiſer ſort of your own family who would boggle at theſe raſh and fooliſh conceſſions.

M. How, *Jack!* have you no faith in the fathers?

J. No, truly, not when they fib, as I'm told they are very apt to do.

P. Nor in tradition?

J. Still leſs.

M. Nor in church-authority?

J. Leaſt of all.

M.

M. Profane wretch!

P. Peſtilent monſter!

M. To the pillory with him.

P. To Smithfield ſay I.

[*Mongrel ſtriving to lay hold on Jack, his vizard falls off.*]

J. Ha! Ha! Ha! Your moſt obedient, Mr. *Mongrel*. I ſhall acquaint *Martin* what tricks you play in his family. Have you any farther commands, Gentlemen, for me?

M. Out of my houſe, raſcal! [*Exit Jack*] What a misfortune!

P. Never mind it. Such things happen among *us* every day. [*Exeunt.*]

To the PRINTER.

SIR, *April* 14, 1767.

MR. A. B.'s daring attack in your Chronicle of February the 7th put me into a panic, as expecting nothing leſs than ſword and piſtol at the end of it. By good luck he is a more peaceable opponent; but, methinks, a little unreaſonable in requiring me to acquieſce in his denial, when, by his own confeſſion, he is juſt as uncertain of the fact in queſtion as I am ſuppoſed to be.

He ſays, proofs of the invocation, &c. if it is real, may eaſily be had. I am otherwiſe informed, and have been told, that the ſtatutes of cathedrals are among the *Arcana* of their reſpective Chapters, with none of whom I have ſo great an intimacy as to be able to procure a ſight of their code. A. B. ſeems

ſeems to be in a ſituation, that enables him to know, that in ſome cathedral ſtatutes there is no direction to invocate, &c. And hence he perſuades himſelf that none of them have ſuch directions. I am firmly perſuaded of the contrary, and upon as good grounds at leaſt.

But however the fact may be, he does not deny that an oath is taken to obſerve all the ſtatutes, &c. and no wonder, when he can fetch off the ſwearer ſo dextrouſly. "General oaths, ſays he, "cannot oblige in particular caſes which have "ceaſed to exiſt." Now as ſome of theſe particular caſes may take in other ſtatutes, which more generally exiſt, it would be difficult to know to what ſtatutes the oath relates. For the meaning of the caſuiſtry plainly is, that though all the ſtatutes are ſworn to, yet that thoſe which cannot be conveniently obſerved, are to be conſidered as in a ſtate of non-exiſtence.

To Dr. Godolphin's authority, I ſhall now add that of Chamberlayne's preſent ſtate of England, 1692, who is ſtill more particular. "Next, ſays "he, the election is certified to the party elected, "who doth modeſtly refuſe it the firſt and ſecond "time, and if he refuſe it a third time, then that "being certified to his Majeſty, another is recom-"mended." Is it poſſible there ſhould be all this formality, and no canonical directory to go by? And were not the books I have cited, publiſhed ſince the Reformation? "But, ſays A. B. no ſuch "thing is practiſed now." So much the better for the church; but the queſtion is, how far the proceſs is good without the practice? Indeed, the lateſt canoniſt we have, Dr. Burn, ſhortens the ceremony

ceremony very conſiderably; but even he ſays the party elected muſt conſent, which implies that it is not known whether he will conſent or no, before the Dean and Chapter have elected him. How that matter ſtands in nineteen caſes out of twenty, I leave A. F. to determine.

As to Mr. Richardſon, and Dr. Heylin, I cannot ſo eaſily give them up. They were both conſiderable men, and great authorities in their day; and I cannot yet find that either of them is yet out of faſhion; and their evidence upon the litigated points is ſo very material in the preſent caſe, that if they are right, A. B. muſt be wrong.

I will anſwer A. B.'s concluding queſtion by aſking another, viz. Whether they who are of ſo looſe a principle, as to exempt particular caſes, out of general oaths, merely by virtue of their own private caſuiſtry, ought not in conſcience to correct that principle, and whether, till they do correct it, they can be called innocent men? I am,

SIR,

Yours, &c.

EUSEBIA.

To the PRINTER.

SIR, *April* 16, 1767.

OF all thoſe characters upon which the ſober and ſerious part of the world have beſtowed the epithet of *profligate*, there are none who better deſerve it than they, who, to promote the views of oppreſſion, impoſture, and tyranny, attempt to ridicule

dicule public liberty, and to laugh out of countenance thoſe generous principles which diſtinguiſh the free citizen, from the abject ſlave; and the rational worſhipper of the gracious and beneficent Creator and Governor of the Univerſe, from the ſtupid and ſavage devotee of an American Powow.

If this picture bears any reſemblance to Mr. Freebody, in his grinning humours, he will not be diſobliged, as he hath already ſat for it more than once. The outlines were furniſhed in his eſſay in your Chronicle of Jan. 29, and the colouring and keeping completed from No. VII. exhibited on Feb. 19.

It is true, his wrath and indignation, occaſioned by the liberal ſentiments of his fellow ſubjects, is happily enough contraſted by the flat, frigid, and inſipid irony, under the cover of which he diſcharges it; nor is there any fear of his doing much of the execution expected from his incomparative talents by his maſters who ſet him to work. But ſtill the heart is there, and as gentle dulneſs ever loves a joke, and honeſt men, whoſe underſtandings are of a certain ſize, may be taken in by his buffoonery, who are far from ſuſpecting the poiſonous quality of his drugs, it will be neceſſary to examine them a little more narrowly, and to expoſe the pernicious ingredients of which they are made up, in their native and genuine form.

The late Mr. Pope uſed to ſay, that "when a "blockhead, or a ſharper, put his nonſenſe or his "roguery into verſe, the beſt way to find him out, "and to keep clear of the deception, was to read "it into proſe." I have tried this experiment myſelf, and not without ſucceſs; and ſhall now apply the

the rule to Mr. Freebody's wife and honeſt irony, which being read into ſerious divinity, affords the following reaſonable and ſalutary propoſitions:

1. That no religious opinions ought to be tolerated, but ſuch as are approved and eſtabliſhed by eccleſiaſtical authority.

2. That to tolerate any religious opinions, which are not ſo approved and eſtabliſhed, is the very ſame thing as tolerating idolatry, and the worſhip of Jupiter.

3. That whoever utters, or otherwiſe publiſhes any religious opinions, not approved and eſtabliſhed as above, deſerves the pillory, as much as he who publiſhes a treaſonable libel againſt the government, nay, even the gallows, as much as the man who robs upon the high road.

4. That the thirty-nine articles of the church of England are equally authentic, and deſerve the ſame reſpect and reverence as the writings of the four Evangeliſts, and of the Apoſtles of Chriſt.

If any man ſhould aſk, by what kind of reaſoning theſe propoſitions may be ſupported, Mr. Freebody would laugh in his face, and tell him he did not underſtand the privileges of irony and ridicule, under the maſk of which a man may fib, forge, and trick at his leiſure, without being obliged to give the leaſt anſwer to a Why? or a Wherefore?

There is, indeed, one thing, reſpecting theſe ingenious and witty performances of Nathanael Freebody, Eſq; which has puzzled me extremely, and I find others of his readers under the ſame embarraſſment; it is this:

Since

Since he drew the curtain on Jan. 29, nobody doubts but that Mr. Freebody is under the influence of the moſt ſublime orthodoxy. But ſublime orthodoxy hath hitherto been the moſt grave and ſolemn thing in the world. No trace of a ſmile could be diſcovered upon its own countenance, nor would it ever allow of any ſuch thing upon the face of any other perſon. And when Shafteſbury, Bolingbroke, and others of that fraternity, propoſed ridicule as the deciſive teſt of religious truth, no clamours were ſo loud or ſo vehement againſt that propoſal, as thoſe of ſublime orthodoxy.

How comes it then that the poſture of defence is ſo ſuddenly changed, and that high church gravity ſhould now condeſcend to borrow a ſort of weapon of the infidel, againſt which ſhe had formerly remonſtrated, as prohibited by the law of arms? Will not ſome of our orthodox brethren be highly ſcandalized at ſeeing Mr. Freebody, a genuine ſlip from the old Laudæan Trunk, tilting againſt Voltaire, Hume, Rouſſeau, and poor Peter Anet, mounted upon the very ſame Hobby-horſe, which was beſtridden by an Aſhley-Cowper, and a St. John, when they brandiſhed their reſpective lances againſt the eſtabliſhed religion, and dreſſed likewiſe in the very ſame livery of a Jack-Pudding?

This Phænomenon, as I ſaid, occaſions much ſpeculation; but it would be to no purpoſe to call upon Mr. Freebody to explain it. The orthodox Squire is juſt as much in a miſt, as the reprobates; as we learn from the couplet ſticking out of the tail of his ſeventh eſſay. It ſeems as if he was only a mechanical engine, worked by ſome inviſible

hand, and wound up weekly to do his periodical buſineſs, without being let into any ſecrets. The wide unbounded proſpect of Prebends, Canonries, Deanries, Mitres, and Commendams, is before him; but then, alas! ſhadows, clouds and darkneſs reſt upon it: The plain Engliſh of which is, that he neither ſees where his drudgery is to end, nor what is to be his reward. I am,

SIR,

Yours, &c.

MISOMOUNTEBANK.

To the PRINTER.

SIR, *May* 19, 1767.

WHEN the impropriety of the Biſhop of Rome's meddling with temporal affairs is objected to the papiſts, their anſwer is, that he never does it but *in ordine ad ſpiritualia*. Our preſent complaiſance for theſe gentry, will, I dare ſay, incline us, the true ſons of the church of England, to accept of ſo pious and juſt an apology on behalf of his Holineſs, for a reaſon which at preſent I ſhall keep to myſelf; and all the uſe I propoſe to make of the obſervation is to prevail with you, Mr. Baldwin, to diſpenſe for once with your diſinclination to publiſh religious eſſays, and, on the ſcore of impartiality, to print a few ſpiritual ſpeculations from a proteſtant, *in ordine ad temporalia*, eſpecially ſuch temporals as manifeſtly concern

cern the welfare of our King and country. I perceive, by a letter in your Chronicle of the 9th inſtant, ſigned *Miſopſeudes*, that a late Biſhop has laid under ſome ſuſpicions with ſomebody or other, of departing this life in the faith of a church, which is not the church in which he exerciſed his epiſcopal miniſtrations. *Miſopſeudes* calls this a groſs and ſcandalous falſehood, and I hope he knows it to be ſuch. Whether he does or no, I take it for granted, the author he calls upon, will find it difficult to prove his point. And indeed no wonder. It is not always a clear caſe in what faith or communion ſome men, and eſpecially ſome great men, die. The proofs, therefore, on the part of the accuſer, will probably be a little equivocal, that is to ſay, indeciſive of the queſtion. But ſo may they likewiſe be on the other ſide; and if *Miſopſeudes* does not really know, or cannot prove beyond all reaſonable doubt, that this imputation is a falſehood, and that the party for whoſe reputation he is ſo much concerned really died a proteſtant, I cannot commend his prudence in being ſo peremptory in his challenge. In that caſe, he will leave his friend's reputation no better than he found it, and may come likewiſe to bring his own veracity, or perhaps his principles, into queſtion. But this by the way. It is leſs material to the preſent generation, what *was* the faith of a dead Prelate, than what *is* the faith of a living one; and I now take a particular pleaſure in being able to give his due praiſe to a learned Prelate now upon the Bench for putting his abhorrence of popery out of diſpute with the future as well as the preſent race of Engliſh proteſtants. I have heard it debated more

than twenty times in my life, whether it is the doctrine of the church of England, that the Pope is that antichriſt deſcribed in the New Teſtament by the Apoſtles Paul and John? The very eminent Biſhop of G——, in the third volume of his excellent Sermons lately publiſhed, hath now effectually put an end to the diſquiſition. He is not afraid, even in theſe times when popery is gaining ground upon us ſo faſt, to trace the riſe of antichriſt, from the ſure word of propheſy, and to purſue him by irrefragable argument to the papal throne at Rome. But neither does his Lordſhip ſtop here; but having ſhewn to what the unfulfilled part of the propheſy points, namely, to the deſtruction of this antichriſtian power, his Lordſhip, like a true patriot-father of a proteſtant church, nobly declares his deſign in laying open the grand impoſtor to be, "to cultivate and encourage a diſpoſition in the *rulers of the earth* to facilitate the great work which providence hath ordained to bring to paſs *by their miniſtry*." Let it not then be ſaid any more, that there is a backwardneſs in our great churchmen to ſtop the progreſs of popery; let it not be ſaid, that their diſpoſitions take their ply from the diſpoſitions of earthly miniſters. Here is an inſtance ſufficient to ſilence that calumny for ever, and to atone for any inſtances of nonchalance which may, through miſtake, have given riſe to it, and particularly to that dirty reflection of a nameleſs writer, which hath been ſo frequently retailed by ſcribblers of divers denominations, viz. that *Popiſh Biſhops go about here, and exerciſe every part of their function, without offence, and without obſervation.* We now

ſee

ſee that an indifference of this ſort, would be counteracting a great work, which, according to plaineſt ſcriptures, *providence hath ordained to bring to paſs*; a crime which ſhould not be raſhly aſcribed to any chriſtian, but more particularly to thoſe from whoſe mouth we inferior chriſtians ſhould learn ſo important a part of our duty. As to the diſpoſition of the miniſters of the earth, it would be a great pity that it ſhould want either cultivation or encouragement in any country; but the greateſt of all pities, if in our own country. The ſteps that have been taken in France and Portugal, and more lately in Spain, to withdraw the jeſuitical pillars from under the pontifical throne, beſpeak a diſpoſition in thoſe powers to accompliſh this providential work, which one would have hardly expected ſhould be either cultivated or encouraged in thoſe quarters. And ſhall we look on, and ſuffer theſe pernicious vermin to take refuge with us, whoſe depredations even bigotted popery itſelf is no longer able to bear? Should this be the caſe, I ſhould begin to fear that an obſervation, which is now-a-days often repeated, may be in a great meaſure juſt, viz. that *our domeſtic policy was never in ſo wretched a train ſince the revolution*: Which ſome people pretend muſt always be the caſe, when unbounded ambition or inſatiable avarice draw men, who have had the confidence of their country upon a preſumption of their *wiſdom*, and *their entertaining principles favourable to liberty*, into intimate connexions with, and even under the influence of, thoſe who want both. It is the doctrine of our chriſtian ſcriptures, that no word of God ſhall return unto him void. Popery, and the

proud idol at the head of it, ſhall as ſurely be made deſolate and naked, as the divine ſentence is gone out againſt them, which however can be no comfort to a proteſtant people, who by foſtering and abetting their idolatry and ſuperſtition, become partakers of their abominations, and muſt conſequently fall and periſh with them.

I am,

SIR,

Your conſtant reader,

LATIMER.

To the PRINTER.

SIR, *May* 28, 1767.

A Writer in your paper for May 16 hath fallen upon the author of the Confeſſional with two very foul accuſations, expreſſed in no leſs foul language; it is requeſted therefore that you will give an advocate for the author of the Confeſſional an equitable hearing in your very reſpectable publication, with regard to the points in queſtion.

The firſt crime laid to our author's charge is, that "Occaſion is taken from the ambiguous expreſſion *Eccleſia Gallicana*, to make Moſheim "ſay*, that Archbiſhop Wake projected an union "between the church of England and the French "popiſh church: Whereas, Moſheim manifeſtly "meant the French proteſtant churches." Now, if

* Confeſſional, pref. p. lxii.

if this angry Gentleman will but give himſelf the trouble to read Wake's article, in the *Biographia Britannica*, vol. VI. part ii. he will, to his great confuſion and aſtoniſhment, diſcover, 1. That Dr. Wake's concurrents and correſpondents in this projected union, were no others than Du Pin, Piers de Girardin and Quinault, Doctors of the Sorbonne, with the countenance of the Cardinal de Noailles, who were much ſuch proteſtants as Obadiah Walker. 2. That, according to Dr. Wake's ſentiments, exhibited in the extracts of his letters to Father Courayer, under the ſame article, it is juſt as likely that Dr. Wake ſhould project a religious union with the Crim Tartars, as with the proteſtant antiepiſcopal churches of France. Of all, or any of this, our detector knew nothing. But, notwithſtanding his prattle about Moſheim's context being inconſiſtent with any other meaning of the words *Eccleſia Gallicana*, &c. I imagine he will perſuade very few, that Moſheim knew as little of the matter as he does.

His other quarrel with the author of the confeſſional is, that "he made himſelf wilfully ignorant "of a miſtranſlation of a paſſage in Moſheim by "Mr. Maclaine, and was glad to lay hold of the "blunder for the ſake of introducing his abſurd "calumny [the calumny above detected] upon "Archbiſhop Wake." The paſſage occurs, Confeſſional, pref. p. lviii. Now the author of the Confeſſional, 1. expreſſes his ſuſpicion that the tranſlation was inaccurate, ibid. p. lix. 2. declares, he had not an opportunity of being informed how it was in the original; and, probably, hath never had that opportunity even to this hour, unleſs he

hath ſeen the London Magazine, for March 1767. 3. It now appears, the author of the Confeſſional had no calumny to ſerve by the catch. Archbiſhop Wake ſtands convicted of the indictment in manner and form; and our Letter-writer's candor appears to be equal to his knowledge of the matter of fact. A word or two, perhaps, might be offered on the behalf of the Tranſlator. But it is better he ſhould be left to anſwer for himſelf, and likewiſe that this learned and gentle-ſpirited Oxford Gentleman ſhould be diſmiſſed, without any reflection on the atmoſphere he breathes, but not without a friendly intimation to ſit down to his next critical effort, with a better temper, and more knowledge of his ſubject. I am,

SIR,

Yours, &c.

April 8. CANTABRIGIENSIS.

To the PRINTER.

SIR, *June* 6, 1767.

TWO letters publiſhed in your Chronicle, the one May 21, ſigned *Anglicanus*, the other *Miſopſeudes*, May 23, have exceedingly mortified, not to ſay, aſtoniſhed me. Two Biſhops, profeſſing the proteſtant religion while they lived, have been, it ſeems, accuſed, one of them of entering into a treaty of union with the popiſh Gallican church, the other, of dying in communion with the church of

of Rome. On the behalf of the former, a letter appeared in your Chronicle abſolutely denying the fact, and abuſing with triumphant inſolence, the writer who mentioned it, on the credit of a very learned and reſpectable foreign author. A few poſts after, comes *Anglicanus* (a perſon it ſeems, no leſs ſollicitous for the reputation of the deceaſed negotiator, than the hot-headed zealot abovementioned) and he, knowing a little more of the matter, after acknowledging the charge to be true, endeavours to ſoften and varniſh over the tranſaction, not only as allowable, but as perfectly conſiſtent with the ſtation and character of the negotiating Biſhop. But not being ready with any thing better than an arbitrary gloſs, (which, by the way, widely differs from the gloſs of another white-waſher) he wiſely refers us to ſome further elucidation, to be exhibited hereafter. *Miſopſeudes* makes a ſtill more miſerable defence for *his* Biſhop. Having quoted ſome paſſages from the ſaid Biſhop's printed ſermons, in condemnation of popery, or rather indeed of papal claims of power, he acknowledges a fact, which gives great ſtrength to his adverſary's accuſation, namely, *that about the time, or perhaps after he had preached this ſermon, he put up a croſs in his chapel at Briſtol.* "But, quoth "*Miſopſeudes*, can that be oppoſed as any proof of "popery, againſt the evidence of the above-men-"tioned ſermon?" Will not the accuſer reply upon him with equal propriety and advantage, "Can the ſermon be oppoſed, as any proof of pro-"teſtantiſm, againſt the evidence of a croſs, put up "in a place of public worſhip?" And will theſe circumſtances, laid together, amount to any thing

more than an inſtance of duplicity, where one thing is profeſſed, and juſt the reverſe is practiſed? "But there are croſſes upon our churches, ſays "*Miſopſeudes*, are they therefore popiſh churches?" What they are now, is not the queſtion; when thoſe croſſes were put upon them they certainly were popiſh churches. It is well known that many of theſe croſſes were demoliſhed at the reformation, and it is equally well known, that thoſe croſſes which remain, have not that indulgence through any proteſtant influence: And I will venture the ſame aſſertion with reſpect to any croſſes which may have been erected upon any churches built or repaired ſince the reformation. As to the epiſcopal charge, nothing can be more favourable to popery. If it is a good thing to have religion called to mind by ceremonies and external forms, it cannot be a bad thing to have it called to mind by ſuch ceremonies and ſuch forms as are ſuperſtitious, or even idolatrous. For, ſaith this pious Biſhop (in a paſſage of the charge, which this hater of falſhood hath thought fit to ſuppreſs) "by theſe means, [viz. "popiſh ceremonies, &c.] their ſuperſtition ſinks "deep into the minds of the people, and their re-"ligion alſe, into the minds of ſuch among them, "as are ſerious and well diſpoſed." So that our reformers, not only did very ill in taking away obſervances which they thought wrong and ſuperſtitious (our Biſhop of ſtrict piety and honeſty would not call them idolatrous, as the reformers themſelves did) but even ſet the comparative merit of the Roman catholic countries, where ſuch numbers of theſe *ſinking* forms and ceremonies, are ſo frequently to be met with, in a more conſpicuous light.

light. They who are yet alive in the neighbourhood where this charge was brought forth, and who remember the time when, cannot forget how it was praiſed by the papiſts, or how they carried it about and ſhewed it by way of triumph to their proteſtant acquaintance, which is a ſufficient anſwer to *Miſopſeudes*'s ſilly queſtion. "Would a "papiſt ſpeak thus of the change made at the re-"formation?" I would aſk in my turn, would a real, cordial proteſtant, ſpeak thus of it? Or could a concealed papiſt, under a proteſtant maſk, go farther in favour of his religion, in a public harangue to a proteſtant clergy conſiſtently with prudence, and ſelf preſervation? If theſe two Biſhops can be no better defended than by theſe wretched pleas, which fix their reſpective charges ſtill faſter upon them, what are we poor proteſtants to think of our venerable fathers and teachers, particularly when we find theſe principles and practices openly abetted, and thoſe who are charged with them, recommended to us as patterns of wiſdom, piety, and integrity? And this at a time when we, who wiſh the greateſt bleſſings to our proteſtant religion and government, are trembling in our hearts for the miſchief threatened to both, by the almoſt uncontrouled progreſs and influence of rancorous, intolerant popery? Ought not thoſe diſtinguiſhed clergymen, whom *Miſopſeudes* ſo faintly defends against the imputation of *Philoleutheros*, viz. of treating popery with reſpect, much rather openly diſavow the principles and practices of theſe their backſliding brethren? Both *Anglicanus* and *Miſopſeudes* ſeem to be let into important ſecrets. The latter allows, that "The civil power ought to abate the

" confidence and ſecurity of popery in its inſults." Theſe inſults are not abated: And if this happens through the avocations of the civil powers, or becauſe they are not appriſed of them, who ſo proper to remind them, both in public and private, of this great omiſſion, as diſtinguiſhed clergymen? And diſtinguiſhed clergymen do not this, or if none of us know that they do it, what concluſion more natural than that diſtinguiſhed clergymen, " treat " popery reſpectfully?" Excuſe me, Mr. Baldwin, it is my love for my King, my country, and my religion, that draws theſe ſtrictures from me. And I ſolicit the publication of this letter, not as any particular favour to the writer, but as a piece of juſtice to the public, and to prevent my proteſtant fellow ſubjects, at this critical juncture particularly, when not only the admiſſion of jeſuits into this country with impunity, but a civil alliance with them as a commercial body are recommended in our public prints. To prevent my countrymen, I ſay, from being impoſed upon by falſe and inſidious repreſentations of ſuch half proteſtants, as either know not the original principles of our reformation, or chooſe to diſſemble them, out of a ſecret affection for the fleſh pots of Egypt, and perhaps a ſecret hope of introducing ſome of the choice pieces into the ſtore-room of thoſe churches, which *Miſopſeudes* thinks to be ſo much dignified and diſtinguiſhed by the venerable croſſes of catholic antiquity.

N—c—ſt—e, *Yours, &c.*
May 29. OLD MARTIN.

To the PRINTER.

SIR, *June* 26, 1767.

IF a number of us minute politicians, who have figured in the news-papers for the laſt two or three years, ſhould ſit down and review each his own performances, it is great odds but the majority would think themſelves happy, that they are not known to the world by their reſpective ſignatures; and thereby put to the ſhame either of publicly retracting each his former ſyſtem, or of viſibly veering about to the ſide of ſome hero, whom he had formerly beſpattered as an object of his indignation and contempt. It is difficult, in theſe days of quick rotation, for any man to write feelingly on the politics of this country, without fixing his eye upon one or more particular patriots, either to white waſh or begrime, as the occaſion ſhall ſuggeſt. Many an honeſt grub has written the panegyric of the *ins* in 1764 and 1765, who would be loath to own his compoſitions at this hour, as that might ruin his hopes of having his preſent proſpects terminated with emolument, by thoſe whom the grand miniſterial artificer hath ſince taken in to fill their places, and to diſtribute the bleſſings of bread and ſhirting to us miſerables, who live by the ſweat of a political pen. Far be it from me to be ſevere on ſuch of my unfortunate bre-

brethren, as upon the ſeveral changes which have happened within the period above-mentioned, have ſo often had their buſineſs to begin over again. I cannot abſolutely deny that it has been my own caſe, having, in my time, laviſhed away ſome of the choiceſt flowers of my rhetoric, on certain characters, upon whom I ſhould now grudge to beſtow a ſingle penful of ink. Not that I think that every writer under this predicament is chargeable with inconſiſtency. I could name ſome, by their travelling titles at leaſt, who, within theſe eighteen months, were moſt zealous Antipittites, and yet have not, at the preſent moment, the leaſt ſcruple of conſcience to declare themſelves flaming and ſteady Chatamites; becauſe, though the object of their praiſe and cenſure reſpectively, is, in one ſenſe, the ſame individual, yet neither would they without reaſon plead, that he was not the ſame man. Conſciouſneſs, according to Mr. Locke, conſtitutes perſonal identity. But we have lately heard of ſome marble hearts, into which conſciouſneſs can find no admittance, and where that is the caſe, and the political complexion is apparently varied, no human wit can prove the identity, though the outward man ſhould reſt upon the very crutches that ſupported it two years ago. For my part, I do not ſee why men, who retail the reigning politics for bread under the patronage of Bookſellers who pay well, or others, who for promiſes and expectancies diſpoſe of their talents to the *ins* of the day, ſhould fear any colours, or bluſh at any retroſpect that may be taken of their former operations. John Ketch, having cut off a whig-head under a tory adminiſtration, in the way of

of trade, would think it very unreaſonable, ſhould any man reproach him for changing his principles, if, under another courſe of political juſtice, he ſhould do the ſame good office for a tory. I am aware, indeed, that volunteers in the exerciſe of the political quill, may ſometimes be expected to have ſteadier principles than the ſaid worthy headſman, and ought to ſtand a little in awe for their reputation, if upon finding things in a different poſition, they ſhould change their tone. But let the worſt come to the worſt, it may be ſome conſolation, that they have reſpectable precedents to quote, and might perhaps fetch them from certain orders of men, who are ſuppoſed, not only to have principles for their own uſe, but a ſufficient ſtock to retail to others from eminencies of various conſtructions, erected for the purpoſe of conveying ſober and ſalutary admonitions to the public. I remember to have read, not long ago, a dedication to a volume of ſermons, where a compliment is paid to an eminent name, as the great ſupport of civil liberty, who had been complimented a few years before by the ſame hand, with the patronage of a project for muzzling the friends of civil liberty, by reſtoring church authority to its ancient dignity and influence. But the doctrine of identities intervening, all is well. As for us eſſayiſts in news-papers, we have not much reputation to loſe. We are treated by writers of all the ſuperior orders, with the utmoſt contempt, from the author of a folio, down to the reviewers and magazine-men. The laſt named, indeed, will ſometimes, in a dearth of materials, condeſcend to ſteal from us; but whenever we fall in the way of a reviewer,

viewer, the civil appellation of contemptible ſcribblers of traſh, is the politeſt reproof his Critical Highneſs can afford us. It is indeed for the reputation of theſe writers of more conſequence, that I am chiefly concerned, and I muſt own I begin to have ſome miſgivings, concerning the ſteadineſs of theſe critics in view of the late changes. The time was, when theſe Gentlemen very civilly offered to carry the Gentle Shepherd's wallet for him. But *then* the Shepherd himſelf was gentle enough to waddle under the Scotchman's pack. But *Tempora mutantur*, and this kind of merit is now transferred to other ſhoulders, which, I dare ſay, bear to this hour the tracks of the critical whip exerciſed upon them in the days of Anti-ſtamping. It will now come to *his* turn to taſte the critical ſugar plumbs. After all, one can hardly call this *trimming*; for wherever the Scotchman is, or the Scotchman's principles, there will theſe critics be alſo. To be plain with you, Mr. Baldwin, we diurnal politicians are totally at gaze, and I dare ſay you feel the dire effects of our ſuſpence, in the paucity of reſcripts which are brought to your market. For my part I freely confeſs, that I am labouring, in Colley Cibber's phraſe, "under a "palpable ignorance what to think of it." The Shepherd, they ſay, after all his tory pranks, is lately turned whig, and hath purchaſed a quite new political character, at the eaſy expence of twelve-pence per pound. On the other hand, late advices from Am-r-ca bear, that a certain image was found one morning early, creſted with a Scotch bonnet and a white cockade. Could not you drop an innuendo in ſome of your Italics, what road we

are

are to take to bring us to a decent ordinary? I apprehend it might turn to your own account to ſet us once more agoing. What would have become of the St. James's Chronicle, in the preſent ſtagnation of miniſterial intelligence, if the late Mr. *Freebody* (reſt his ſoul) had not ſupplied you with ſuch loads of eccleſiaſtical policy once a week? The whole we want to know may be reduced to a ſhort anſwer to a ſhort queſtion, viz. Whether the crutches are to ſupport the pack excluſively; or the packman is to take his turn, and occaſionally hold the crutches, that they ſlip not from under the load? I am,

SIR,

Yours, &c.

ALLOPROSALLOS.

To the PRINTER.

SIR, *July* 2, 1767.

IF your correſpondent Candidus, in your Chronicle of June 11, is really what his ſignature would beſpeak him, he cannot but have obſerved, with concern, that much invective hath of late been publiſhed againſt the proteſtant diſſenters, and other friends of religious liberty. And as the ſame publications have contained the moſt extravagant ſtrains of high church ſpirit, it could hardly be a ſecret to the ſaid diſſenters from what quarter the invective and unbecoming abuſe proceeded.

Sup-

ſuppoſing, therefore, that the repreſentation of Candidus were true, it might concern him, but could not ſurprize him that innocent and irritated men ſhould fall upon the method of recrimination. For my own part, I never yet could obſerve any late invectives or unbecoming abuſe thrown out againſt the true proteſtant church of England, except by papiſts, nor againſt any Biſhops, by the friends of liberty, but ſome who, in the laſt generation, ſeemed to prefer popery to the eſtabliſhed religion; and to keep out popery, and to warn all proteſtants againſt the approaches of it, is equally the buſineſs of the true church-of-England-man, and the tolerated diſſenter from him. If by the word *ſectaries* are meant proteſtant diſſenters of any denomination, where is the candor of this writer in applying that invidious term to ſuch reſpectable bodies of loyal, uſeful, and affectionate ſubjects of his Majeſty King George; not to mention that the term is juſt as applicable to the church-of-England-man in Scotland, as to the quaker, or preſbyterian in England. I have been informed that ſome ſectaries of this latter denomination have conformed in England, and have been well rewarded for it; but I have never been informed that any of theſe converts were better ſubjects to the King, or truer friends to the religious and civil liberties of their country after their conformity, than they were before it. Candidus in his progreſs, grows warm, and begins to vapour with his eſtabliſhment, and to ſhake the rod of the law over the head of the poor ſectary. What does he mean by it? Would he be underſtood to inſinuate, that the law and the eſtabliſhment, allow him

him to abuſe and inveigh againſt the proteſtant diſſenters, and at the ſame time to inhibit the diſſenters from making their defence upon the peril of having the toleration act ſuſpended? Very candid, indeed! To conclude, I cannot think this is the firſt time that Candidus hath appeared in print againſt the ſectaries, as by his motto he would perſuade us. Has he no acquaintance with a certain Mr. Freebody? Has he never read that Gentleman's lucubrations upon ſectaries? And is he utterly ignorant of what church Mr. Freebody was a member?—But enough at once, and that Candidus may know that we have ſome remaining ſcraps of Latin as well as he—*verbum ſapienti ſat.*

I am,

SIR,

Yours, &c.

ANTINIGELLUS.

LONDON CHRONICLE.

To the PRINTER.

SIR,

"—— ALL ſects of proteſtant chriſtians here at "home, and all ſave one throughout "our colonies, have the full enjoyment of their "religion. *Even the Romiſh ſuperſtition, in a pro-* "*vince lately added to the Britiſh dominions, is* "*completely allowed in all points; it hath Biſhops* "*and ſeminaries.* Thus ſtands the caſe of all "churches

" churches in our colonies except only the church
" here by law eſtabliſhed. That alone is not to-
" lerated in the whole; it exiſts only in part; in
" a maimed ſtate, lopt off epiſcopacy, an eſſential
" part of its conſtitution——"

A ſermon preached before the incorporated ſociety for the propagation of the goſpel in foreign parts at their anniverſary meeting in London, Feb. 20, 1767, by John [Ewer] Lord Biſhop of Landaff.

BLOOD *of the* MARTYRS to *Sacerdos Ruſticus.*

Hath the parliament allowed the popiſh Biſhops and ſeminaries noticed in this ſermon?

If not, who hath, and by what law?

Where were the leaders of the incorporated ſociety for the propagation of the goſpel in foreign parts, at the time of granting that allowance?

Where was faithful SACERDOS RUSTICUS?

Would the reformers, the Lord Treaſurer Burleigh, Milton, Harrington, Sidney, Marvell, Neville, Locke, Moleſworth, Trenchard, and their like, have granted it?

Will not the proteſtants of all denominations throughout the colonies of North America be amazed at it?

SMITHFIELD,
near the Stake,
July 1, 1767.

For

For the LONDON CHRONICLE.

July 9, 1767.

Some remarks on the Biſhop of Landaff's ſermon, preached before the incorporated Society, &c. Feb. 20, 1767.

THERE are ſeveral things which ſeem very exceptionable in that diſcourſe. His Lordſhip ſays, p. 5. "wherefore it was neceſſary, that "an order of men, with perpetual ſucceſſion, "ſhould be ordained and dedicated to the ſervice "of preaching the goſpel, as the only means of "gaining it a firſt reception in any place, of pre-"ſerving it where received, and of ſpreading it "thence wider and ſtill wider." *

This, his Lordſhip muſt know, will not be allowed him, by any but the papal church, and men who plead for indelible character.—He cannot prove an uninterrupted ſucceſſion in the prieſthood of, perhaps, any church in the world, nor can he ſhew it to be the only means of gaining the goſpel a firſt reception in any place. He knows, that in the Britiſh colonies chriſtianity has been long profeſſed and preſerved without ſuch proviſion. But he tells us, "this is a ſcandalous neglect, which "has

* The ſon of Henry II. by Roſamond, almoſt 20 years old when elected Biſhop of Lincoln, A. D. 1150.—Lord Lyttleton's Hiſt. Vol. II. p. 150.

" has brought great and deſerved reproach, both " on the adventurers, and on the government, " under whoſe protection they are." And his Lordſhip further ſays, " in many parts they have " been found living *without remembrance or know* " *ledge of God, without any divine worſhip.*" * This is a very ſurprizing account; nor can we form a judgment of the fact, ſince his Lordſhip has not been pleaſed to mention thoſe many parts, where men have ſo neglected to perform their engagements to the government, under which they obtained royal grants.

Yet he aſſigns this reaſon for it,—" religion and " traffic are apt to draw quite different ways." p. 7.—I ſhould differ widely from his Lordſhip, being perſuaded that traffic and commerce are extremely friendly to religion.—*Liberty* uſually has her pavillion where theſe moſt flouriſh.—And even his affixing the idea of *avarice* to trade and commerce, is abuſive; as his Lordſhip muſt know, if he is at all acquainted with the mercantile world.

Well, " but ſuch emigrants left religion to ſhift " for itſelf.—Future emigrants muſt be of this " kind. They muſt therefore be obſerved, watched, " and by authority be obliged effectually to take " care of religion." p. 12. I preſume his Lordſhip means, they muſt receive their religion from the civil magiſtrate: And why this? He will tell us under the empire of philoſophy, men know little or nothing of religion.—" Virtue, philoſo- " phers ſaid, is agreeable to reaſon, and therefore " ought to be followed by every reaſonable being. " This is true, and an inducement to thoſe who " venerate

* P. 6. I ſuppoſe they are not epiſcopalians.

" venerate the law of their own minds; but as " that is a law, which every one may diſpenſe " with at pleaſure, it certainly carries with it no " ſort of obligation." p. 15.

This is beyond meaſure aſtoniſhing! Can his Lordſhip tell us of any law, either of God or man more ſacred, more legible, or more obligatory? What man can become a good man, or a chriſtian, that does not venerate the law of his own mind? He that can diſpenſe with this law at pleaſure, can diſpenſe with any other law at pleaſure; and therefore his Lordſhip muſt have reaſoned very abſurdly.

But one may perceive the eyes of his Lordſhip were dazzled with an object which he was to hold up to his audience, and recommend to the religious attention of the ſociety, viz. that of ſending *dioceſan Biſhops* into America; without which, it ſeems, there can be no religion in thoſe colonies; and to the want of them, he would aſcribe the little ſucceſs of this charitable inſtitution.

But that the argument may not be left defective, he adds, " all ſects of proteſtant chriſtians here at " home; and all, ſave one, throughout our colo- " nies, have the full enjoyment of their religion. " Even the Romiſh ſuperſtition, within a province " lately added to the Britiſh dominions, *is com-* " *pletely allowed in all points; it hath* BISHOPS " *and* SEMINARIES." p. 23.

But is it a clear point, that their having *Biſhops and Seminaries completely allowed them in all points*, is not unconſtitutional? If it is, his Lordſhip will again be found to fail in the ſtrength of his argument: for ſhould it appear to be a permiſſion, or com-

commiſſion, that capitally offends againſt the laws of a proteſtant people; it cannot be admitted as any good plea for ſending American proteſtant Biſhops. Allow me to relate a piece of converſation.

A Gentleman, ſometime ago, when a noiſe was made of ſending one ſuch Biſhop into North America, was talking with a coloniſt captain on that ſubject; the captain ſaid, he hoped if they did ſend one, they would take great care he ſhould be a very good man. He was aſked his reaſon; the Captain replied, he was confident he muſt quickly go either to heaven or hell. After all, I pretend not to determine about the propriety of the meaſure, farther than by delivering my own opinion, *viz. that church hierarchies have never yet been known very favourable to religion.* And it is confeſſedly true, that religion is not within the province of the civil magiſtrate. "Government as it "hath the care of civil ſociety, and the improve-"ment of man's condition in that; and religion "as it regards only man's ſpiritual concerns, and "his intereſt in eternity; are two diſtinct and in-"dependent inſtitutions." See a very great authority, viz. *An Eſſay on Eſtabliſhments in Religion*, P. 39.

PHILALETHES.

N. B. *The five following Eſſays relating to an important Point of Law, we think proper to place together in one view, as the matter in controverſy, would not, perhaps, be quite ſo intelligible, were it interrupted by other eſſays upon different ſubjects.*

To the PRINTER.

SIR, *July* 10, 1767.

THE opinion of ſome of your correſpondents learned in the laws, is requeſted, upon the following clauſe in the act of uniformity, 14 Car. II. c. 4.

"And be it further enacted, by the authority "aforeſaid, that no perſon whatſoever ſhall thence-"forth [i. e. from and after the feaſt-day of St. "Bartholomew, 1662.] be capable to be admitted "into any parſonage, vicarage, benefice, or other "eccleſiaſtical promotion or dignity whatſoever, "nor ſhall preſume to conſecrate and adminiſter "the holy ſacrament of the Lord's Supper before "ſuch time as he ſhall be ordained Prieſt, accord-"ing to the form and manner in and by the ſaid "book preſcribed, UNLESS HE HAVE FORMERLY "BEEN MADE PRIEST BY EPISCOPAL ORDINA-"TION, upon pain to forfeit for every offence the "ſum of one hundred pounds, &c."

The queſtion I would aſk, is, whether any prieſt ſo called, converted from the church of *Rome* to

the church of *England*, legally may, by virtue of this clauſe, be admitted to any parſonage, &c. or may preſume to conſecrate and adminiſter, &c. in the church of *England*, before *ſuch time as he ſhall be ordained Prieſt according to the form and manner preſcribed in the book* authoriſed by this act.

It is affirmed by ſome perſons that he may, becauſe *he hath formerly been made a Prieſt by epiſcopal ordination.*

But others are of a different opinion, alledging,

1. That the epiſcopal ordination here meant, can only be *that* ordination which had been *formerly* performed, according to the book ſet forth in the time of King Edward the Sixth, which was the only authoriſed form of epiſcopal ordination in the church of England, before this latter act of uniformity took place. They alledge

2. That it is impoſſible for a proteſtant Biſhop to know whether a Romiſh Prieſt ſo eſteemed, hath had epiſcopal ordination or no; the *reality* of his ordination, depending, not upon the act or the words of the Biſhop, or the rites and ceremonies performed at ſuch time, but upon the Biſhop's *intention* to make him a prieſt, without which all the forms of ordination in the church of Rome, are void and null. They alledge

3. That the words eſſentially neceſſary to make a Romiſh prieſt are theſe, *receive thou power to offer ſacrifice to God, and to celebrate maſs both for the living and the dead.* Whence it is inferred, that if the Romiſh convert, to be admitted to preferment, previouſly abjures the errors of the church of Rome, he muſt abjure the *eſſential* part of his epiſcopal ordination, for if he is a real convert to the church

church of England, he muſt believe that no Biſhop can give him *power to offer ſacrifice to God.* Conſequently he is no prieſt, and ought, both according to his own judgment, and the judgment of the church of England, to be ordained according to the form of that church, before his being admitted to any benefice therein, and before his preſuming to conſecrate, &c.

If on the other hand he does *not* abjure, but abides, and is permitted to abide by the validity of his ordination, he muſt himſelf acknowledge, and it muſt likewiſe be acknowledged by thoſe who, on the ſcore of ſuch validity, admit him to preferment, that a power to commit *high treaſon* is eſſential to his prieſthood, or in other words to his epiſcopal ordination; for to *celebrate maſs* is, by the laws of England, *high treaſon.*

A late eminent lawyer has often ſaid, he wondered upon what foundation popiſh prieſts converted to the church of England, were admitted to hold preferments without being ordained according to the preſent form of ordination, authoriſed by the act of uniformity; for that, in his apprehenſion, not only the party preferred was ſubject to the penalty of this act, and liable to be ouſted of his benefice, but likewiſe that the perſon admitting him to ſuch preferment without previous ordination by the church of England form, was liable to a *premunire*, upon account of his allowing the validity of a power conferred by papal authority, in direct contradiction to the King's ſupremacy, as well as to the ſtatutes of the realm; adding, that if the caſe ſhould ever come before him in judgment, he ſhould certainly determine accordingly.

But the queſtion of law apart. That this and other clauſes in the act of uniformity were intended to humble the puritans, and to exclude them from preferment, without ſubmitting to a ceremony, which, in their apprehenſion, implied the nullity of their former ordination, cannot be doubted; and there can be as little doubt, that room was intended to be left by the ſaid act, to compliment the church of Rome with an honourable diſtinction above the proteſtant diſſenters, by acknowledging the validity of her ordinations. The temper and principles of the eſtabliſhed clergy at the reſtoration, and the uniform practice of the church of England from thenceforward to the preſent times, are indiſputable proofs of this. But that this invidious diſtinction ſhould have been kept up ſince the revolution, is one of thoſe things which will make our poſterity (who will find we have been ſharp enough on ſome occaſions in looking after our civil and religious liberties) ſtare with aſtoniſhment. I am,

SIR,

Your humble ſervant,

A STUDENT.

Lincoln's-Inn.
July 10.

To the PRINTER.

SIR, *July* 18, 1767.

I Beg leave to ſuggeſt a different anſwer to the queſtion of your Lincoln's-Inn Student, in your Chronicle of Thurſday laſt, p. 52, from that which he hath publiſhed. The firſt proteſtant Biſhops in England had no other epiſcopal orders, than thoſe which they received from Biſhops of the church of Rome. By virtue of theſe they ordained other Biſhops, Prieſts and Deacons. From the eſtabliſhment of the Ordination-office of Edward the Sixth to the reſtoration of Charles the Second, Prieſts, ordained according to the uſage of the church of Rome, were, on conforming to the church of England, admitted to officiate in it without re-ordination. Therefore their ordination was accounted good in law, though not performed according to the office then authorized in the church of England. King Charles's Act of Uniformity appears to have conſidered the Common Prayer Book of Queen Elizabeth as the ſame book with that of his own time, though ſome alterations are there ſaid to have been made in it. Therefore, when that act appoints, that none ſhould adminiſter the Lord's ſupper, till he ſhould be ordained Prieſt by the ſaid book, unleſs he had formerly been made Prieſt by epiſcopal ordination, it doth not mean, unleſs he had formerly been made Prieſt

by Queen Elizabeth's book. For that would be conſidering them as different books. But ſuppoſing it not to appear, that the act conſiders them as the ſame book; or even ſuppoſing the contrary to appear; ſtill it doth not ſay, that none ſhall adminiſter, till he hath been ordained by the new book, unleſs he had formerly been made Prieſt by the old book: Which eaſily might, and certainly would have been ſaid, if it had been meant; but, unleſs he hath formerly been made Prieſt by epiſcopal ordination, which comprehends popiſh ordination. Your Student indeed ſaith, that ordination by the book of Edward the Sixth, or Queen Elizabeth, was the only authorized form of epiſcopal ordination before the act of Charles the Second. But though it was the only form authorized to be uſed here, yet other forms, authorized to be uſed elſewhere, were allowed to be good in law here, as I have already obſerved; and there was no law to the contrary. No offices of baptiſm and marriage were authorized to be uſed here, but thoſe in the Common Prayer Book: Yet perſons, baptized or married abroad by other offices, were not re-baptized or re-married here.

He objects, that it is impoſſible to know, whether a perſon hath had epiſcopal orders in the church of Rome; becauſe the reality of it depends on the intention of the miniſter, who perhaps did not deſign to ordain him. Now if this were true, it would alſo be impoſſible to know, whether our firſt proteſtant Biſhops were really Biſhops; or whether any perſon baptized in the church of Rome were really baptized. But whatever the papiſts may pretend, it is utterly falſe, that the intention

of

of the miniſter is neceſſary to the validity of his act. Elſe the acts of proteſtant miniſters, as well as of popiſh, would be of uncertain effect.

He adds, that the words eſſentially neceſſary to make a Romiſh Prieſt are, *Receive thou power to offer ſacrifice to God, and to celebrate maſs for the living and the dead:* And that therefore, if he renounces this power, he renounces an eſſential part of his epiſcopal ordination, and conſequently is no Prieſt. But indeed there are other words in the popiſh office of ordination, ſufficient to expreſs the purpoſe of making him a prieſt; and by which, with impoſition of hands, Prieſts were made long before the above-mentioned words were uſed in it. By renouncing the power of offering the ſacrifice of the maſs for the living and the dead, he diſclaims what he once thought an eſſential part of his ordination, but hath ceaſed to think it ſuch. And the conſequence is, not that he becomes no Prieſt, but no popiſh Prieſt. What was erroneouſly joined to his office, he rejects: What originally belonged to it, he retains. Elſe the Prieſts, who became proteſtants at the reformation, muſt from that time have been Prieſts no longer, till they were re-ordained.

He goes on to ſay, that a late eminent Lawyer thought it was penal to admit a popiſh Prieſt to preferment without re-ordination; and ſaid, he would determine accordingly, if the caſe came before him in judgment. This, I preſume, is meant for an intimation, that he was a Judge. But as no authority is produced for this or any other part of the ſtory, it may ſuffice to anſwer, that eminent Lawyers, and eſpecially Judges, are not apt to

declare, before they have heard a cauſe, what they will do in it: That if ſome haſty expreſſion ſhould eſcape them in converſation, they will take time for mature ſecond thoughts, before they paſs ſentence: And that there is the precedent of two hundred years practice againſt requiring re-ordination in ſuch caſes.

Your Student concludes with profeſſing to ſet the queſtion of law apart; and yet aſſerting, that the Act of Uniformity intended to leave room for complimenting the Romiſh church with an honourable diſtinction above the proteſtant diſſenters, by acknowledging the validity of her ordinations. Now ſurely this, inſtead of ſetting the queſtion of law apart, is deciding it againſt himſelf. For if the act hath left room for acknowledging popiſh ordinations to be valid, his interpretation of it is wrong. But further, I apprehend, he miſtakes in ſaying, that the act hath complimented the church of Rome with an honourable diſtinction above the proteſtant diſſenters. For the ordinations of the former were taken to be valid in law before it; and I conceive thoſe of the latter never were, till the government was overturned. Thoſe of foreign proteſtants indeed were, and are not now.

I am,

SIR,

Your humble ſervant,

ANOTHER STUDENT.

Temple,
July 18.

To the PRINTER.

SIR, *August* 6, 1767.

THE *Temple-Student* in your Chronicle of *July* 23, determines, that by *epiſcopal ordination*, in that clauſe of the Act of Uniformity cited by me, muſt be meant ordination by a popiſh Biſhop, and, according to the tenor of his argument, *no other* epiſcopal ordination can be there meant. For, he ſays, that "Queen Elizabeth's "Common Prayer Book is conſidered by King "Charles's act, as one and the ſame book with "that of his own time." In purſuance of which notion, he tells us, that "When K. Charles's act "ſays, *Unleſs he have formerly been made a prieſt* "*by epiſcopal ordination*, it doth *not* mean, *Unleſs* "*he had been made a Prieſt by Queen Elizabeth's* "*book*, for that would be conſidering them as diſ-"ferent books."

Hence it follows by direct and immediate conſequence, that they who were made Prieſts by Queen Elizabeth's book, were not made Prieſts, in the meaning of the act, by epiſcopal ordination. Which is carrying the compliment to the popiſh forms of ordination a little farther than I was once willing to believe even the orthodox compilers of the Act of Uniformity intended.

He goes on. "But ſuppoſing it not to appear "that the act conſiders them as the ſame book, or

" even ſuppoſing the contrary to appear, ſtill it " doth not ſay, that none ſhall adminiſter till he " hath been made Prieſt by the old book, which " eaſily might, and certainly would have been " *ſaid*, if it had been *meant*; but, *unleſs he hath* " *formerly been made Prieſt by epiſcopal ordination*, " which comprehends popiſh ordination."

And does it not comprehend ordination by Queen Elizabeth's book too? By no means; for if that had been *meant*, it would have been *ſaid*.—Thus ſtands our *other Student*'s reaſoning. So that any way, popiſh ordination muſt be valid with him, whatever becomes of ordinations by Queen Elizabeth's Biſhops. And yet, might not we argue in the very ſame way againſt popiſh ordinations?— " The act doth not ſay that none ſhall adminiſter " till he hath been ordained by the new book, un- " leſs he hath formerly been ordained by a popiſh " Biſhop; which certainly would have been *ſaid*, " if it had been *meant*. But, unleſs, &c. which " comprehends ordination by Queen Elizabeth's " book." Does not this *trifling* and *dodging* leave the matter juſt where it was?

However, he is obliged for very ſhame to allow, that before the Act of Uniformity of 1662, Queen Elizabeth's form of ordination was the only authorized form here. " Yet, ſays he, other forms " authorized elſewhere were allowed to be good in " law here, as I have already obſerved."

But *obſerving* is not *proving*. And my queſtion is not what may or may not be good by a half-popiſh canon-law, but whether popiſh ordinations are or are not valid at this day in Weſtminſter-Hall?

Hall? And in ſupport of the negative, I offer the following caſe.

"The noted Dr. George Hickes was, by ſome "of the deprived Biſhops, conſecrated ſuffragan "Biſhop of Thetford. In conſequence of which "he ordained one Laurence Howel, a Prieſt. This "Howel was tried for writing a ſeditious libel, "and was ſentenced to be whip'd. Upon which "he aſked, whether they would whip a clergy-"man? He was anſwered by the court, that they "did not look upon him as a clergyman, in that "he had produced no proof of his ordination but "from Dr. Hickes under the denomination of "Biſhop of Thetford; which was illegal, and not "according to the conſtitution of this kingdom, "which knows no ſuch Biſhop."

Now moſt certain it is, that the conſtitution of this kingdom knows juſt as much of a Biſhop of Thetford, as of a popiſh Archbiſhop of Canterbury (and ſuch a one there is who takes that title.) Willingly therefore would I know, why a Prieſt ordained by one of theſe Biſhops ſhall be admitted to miniſter in the church of England, and a Prieſt ordained by the other ſhall be rejected, without re-ordination; ſeeing both theſe Biſhops are equally unknown to the conſtitution of this kingdom?

Neither Hickes nor Howel, I will venture to ſay, wanted any even of the popiſh formalities of conſecration or ordination reſpectively, required by this *other Student*, to make a Biſhop or a Prieſt; any more than the titular Archbiſhop of Canterbury, or the Prieſt ordained by him. Yet we ſee theſe conſiderations weigh nothing with the Judges in *Weſtminſter-Hall*. Does the church of England

acknowledge Biſhops, which the conſtitution of England *diſowns?*

The next thing that puzzles this *other Student* is the affair of *intention*; concerning which, he finds no way of getting out of his entanglements, but by arguing, ridiculouſly enough, that becauſe the *intention* has no operation where it *is not* made neceſſary, therefore it has none where it *is*.

But what diſtreſſes this learned *Templar* the moſt, is the dilemma, that the clerical convert from popery muſt either renounce the eſſential part of his prieſthood, or be admitted to miniſter with authentic powers to commit high treaſon. To get out of this unlucky ſtrait, he informs us, that "there are other words in the popiſh office of ordination, ſufficient to expreſs the purpoſe of "making the candidate a prieſt, and by which, "with the impoſition of hands, prieſts were made, "long before the above mentioned words were "uſed in it."

This is ſaying ſomething. But why would he not ſpeak out, and give us this emphatical form in expreſs terms?—For a very obvious reaſon. He muſt, in that caſe, have acknowledged that a popiſh idolater is qualified to *confer the Holy Ghoſt*, and to delegate a power to an idolatrous prieſt of *remitting or retaining ſins*. Some people are ſufficiently ſcandalized that ſuch powers ſhould be pretended to by proteſtant paſtors; but what would they have ſaid to our *other Student*, had he given the form itſelf, eſpecially when he had laid himſelf under the neceſſity of telling them whence our proteſtant reformers derived it.

And

And therefore he may be pleaſed to know, once for all, that what might be the conſequence of my doctrine with regard to the ſaid reformers is none of my concern. Numbers of them were admitted to adminiſter in the church of England, and ſome perhaps as Biſhops, who never were made Prieſts by epiſcopal ordination. Aye, ſays our *other Student*, when the conſtitution was overturned.—Was, then, the conſtitution overturned in the 13th of Elizabeth? Let my brother Student look into the act of that year enjoining ſubſcription, and he will there ſee that clerks were admitted to hold benefices, without epiſcopal ordination.

"Eminent Lawyers," ſays he, "and eſpecially "Judges, are not apt to declare before they have "heard a cauſe, what they will do in it." What is the conſequence of this which can be ſuppoſed to affect my anecdote? You ſhall have it. "There-"fore no eminent Lawyer or Judge ever gave his "opinion in converſation upon a *general point of* "*law*, which was *not* before him." Depend upon it, my brother *Student* is *no eminent Lawyer*. If he was, he would know that *Weſtminſter-Hall* determines againſt the practice of more than two centuries every day, when ſuch practice is againſt law.

That the contrivers of the Act of Uniformity intended to compliment popery at the expence of the proteſtant diſſenters, I believe no man who has read the act, and knows the hiſtory of thoſe times, ever doubted. But happily for future times, they were obliged to cover their intentions with *equivocal* expreſſions. Since that time, new laws have been enacted by legiſlators very differently affected,

affected, both with regard to popery, and proteſtant diſſenters; and any man of common ſenſe, and common ingenuity would have ſeen and acknowledged, that my queſtion was, Whether, conſiſtently with theſe more recent laws, the Act of Uniformity ought to be interpreted ſo as to countenance the validity of popiſh ordinations, eſpecially as the words of the act will fairly admit of a conſtruction more agreeable to the preſent genius of our conſtitution? So that this acute *other* Student may take his ingenious diſcovery of *my deciding againſt myſelf*, back again, as of no farther uſe to his cauſe. And for the reſt, if I am miſtaken in ſaying that "the Act of Uniformity hath "complimented the church of Rome with an ho"nourable diſtinction above the proteſtant diſſen"ters," How widely has *he* miſſed the mark, who in commenting upon the act, hath made it compliment the church of Rome, not only at the expence of the proteſtant diſſenters, but even at the expence of King Edward the Sixth's and Queen Elizabeth's Biſhops. I am,

SIR,

Yours, &c.

Lincoln's-Inn, A STUDENT.
July 31.

To

To the PRINTER.

SIR, *Aug.* 18, 1767.

MY brother of Lincoln's Inn is ſomewhat ſlow in apprehending, and haſty in concluding. The act of uniformity appoints, that none ſhall adminiſter the Lord's Supper, till he be ordained prieſt by the Common Prayer Book, unleſs he had been formerly made prieſt by epiſcopal ordination. And he ſaith I determine, that theſe words muſt mean ordination by a popiſh Biſhop; whereas it is evident, that I take them to mean equally, as they naturally do, ordination by a Biſhop of any other communion. His proof is no leſs wonderful, than his aſſertion. I affirmed the words, *unleſs he had been formerly made a prieſt by epiſcopal ordination*, not to mean, *unleſs he had been formerly made a prieſt by Queen Elizabeth's book.* And plainly this is not the meaning of them, but only part of the meaning; they comprehend not merely thoſe who had been ordained by her book, but alſo thoſe who had been epiſcopally ordained in other ways. Yet he argues from this affirmation of mine, as if I had ſaid, that perſons ordained by her book, were not comprehended under thoſe words, though it is manifeſt from my whole reaſoning, that I could not poſſibly think of ſaying it; but only, that others alſo were comprehended under them. And in this ridiculous miſtake, or cavil, he runs

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on from the beginning of his laſt letter to the end.

He offers a caſe, without quoting his author, in which orders, granted by a pretended Engliſh nonjuring Biſhop, were not admitted. And no wonder. For the law could not take notice of an illegal Biſhop, ſo as to approve any act done by him as ſuch. He concludes from thence very juſtly, that orders from a pretended popiſh Biſhop of any part of this nation ought not to be admitted. For the law knows not any ſuch perſon. But it doth not follow, that a prieſt ordained by the Archbiſhop of Paris, for inſtance, and exhibiting due proof of his ordination, ought not to be admitted without re-ordination.

After this, my brother Student repreſents me to argue, that becauſe the want of intention in the ordainer cannot invalidate ordination, where intention is not made neceſſary; therefore it cannot, where it is made neceſſary: whereas my argument is, that the pretence of its neceſſity being a falſe one, it cannot really be made neceſſary any where.

He had pleaded, that popiſh prieſts, turning proteſtants, renounce what the popiſh office makes an eſſential part of their ordination, and therefore are prieſts no longer. I anſwered, that the genuine parts of a prieſt's function are conveyed in that office by other words, and are not renounced. This he candidly owns is ſaying ſomething, and doth not attempt to confute it. But he ſets himſelf to quarrel with thoſe other words, not as inſufficient to expreſs the grant of prieſt's orders, which alone was to his purpoſe; but as being for theological reaſons improper. This is quite for-

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getting his character of Student. I ſhall notwithſtanding remember mine; and though I am clear, that the true meaning of the words is blameleſs, I ſhall be content with ſaying, that as they are eſtabliſhed by law, he would not be permitted in Weſtminſter-hall to object againſt the fitneſs of them.

But though he is ſo zealous for re-ordaining the popiſh prieſts now, he is quite indifferent, whether our reformers who officiated as clergymen had any orders at all. It was ſhewn to follow from his notions, that prieſts who became proteſtants at the reformation, ceaſed to be prieſts. His anſwer is, "What might be the conſequence of my doctrine "with regard to the ſaid reformers, is none of my "concern." But it was a matter of great concern to them, and is ſo to us, that they ſhould not, with any colour of truth, be traduced by papiſts, as mere laymen. He goes on to ſay, "numbers of "them were admitted to adminiſter in the church "of England, and ſome perhaps as Biſhops, who "were never made prieſts by epiſcopal ordination." But ſurely out of theſe numbers, he ſhould have named a few at leaſt, if he was able. I believe every one of our Engliſh reformers who officiated as clergymen, (and all the Biſhops of the reformation were Engliſhmen) had epiſcopal ordination. Some foreigners indeed, who had only preſbyterian ordination, having received it abroad, were admitted to officiate here. And I did not object, as he pretends, that this was not done till the conſtitution was overturned; but that the ordinations of our domeſtic diſſenters were not admitted till then. Nor did I ſay, as he would have me, that

no

no judge or eminent lawyer ever gave an opinion upon a general point of law in converſation: but that as they are not apt to do this in new caſes, an unauthorized ſtory of its being done in this caſe, is the leſs credible. I agree with him, that Weſtminſter hall will determine againſt the practice of more than two centuries, when it is againſt law; but I cannot allow that ſuch caſes happen every day, as he ſaith they do; or that the determinations of them are ever founded on ſuch interpretations of law as his. More recent laws, he tells us, prove, that the act of uniformity ought not to be ſo interpreted, as to countenance the validity of popiſh ordinations. But he hath not ſpecified one of them: Yet ſurely this was incumbent on him, inſtead of imputing, as he doth, want of common ſenſe or common ingenuity to thoſe who profeſs themſelves unable to find them, or gueſs at them, amongſt whom is,

Your moſt obedient,
and humble ſervant,
ANOTHER STUDENT.

Temple, Aug. 12.

To the PRINTER.

SIR, *Sept.* 1, 1767.

THE ingenious diſtinction of *Another Student* (in your Chronicle of Auguſt 18) between a meaning, and part of a meaning, is a pleaſant expedient enough to deliver himſelf from his embaraſſment.

baraſſment. Whether it hath that effect, muſt be left to his readers. Suffice it for the preſent that he allows the ordination of prieſts by Queen Elizabeth's book, to be part of the meaning of the words, Epiſcopal Ordination, in King Charles the Second's act of uniformity. He has now to ſhew, that the other part of the meaning is, Ordination by a popiſh Biſhop; and for this interpretation it is expected, that his proof be expreſs, and full to the point, as he cannot think it reaſonable, in a matter of this importance to the proteſtant cauſe, that we ſhould be contented with the arbitrary comment of a ſingle, and probably, an intereſted perſon, on an act of an Engliſh proteſtant parliament.

Neither let him think of availing himſelf of the practice of two hundred years. After he has agreed, that "Weſtminſter-hall will determine "againſt the practice of more than two centuries, "when the practice is againſt law," he hath reduced himſelf to the neceſſity of ſhewing by ſome other medium than the practice, that the admitting perſons ordained by popiſh Biſhops to officiate as prieſts in the church of England without reordination, is *not* againſt law.

The caſe of Howel and Hickes bears ſo hard upon him, that for want of a ſufficient anſwer to it, he ſeems to queſtion my authority for it, which however he may find in Tindal's Continuation of Rapin Thoyras's hiſtory, under the year 1716. He attempts indeed to obviate it by ſaying, "The "law could not take notice of an illegal Biſhop, "ſo as to approve any act done by him as ſuch." What does he mean by the words *as ſuch*, or to what do they refer? The Biſhop, or the Act?

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Are not the acts of a popish Bishop as illegal in England, as the act of Bishop Hickes? To salve this, he is obliged to own, that "Orders from a "pretended popish Bishop of any part of this na-"tion, ought not to be admitted." What! not though the popish titular Archbishop of Canterbury should have been consecrated by the Archbishop of Paris, and though the said titular Bishop hath ordained the candidate by the unrenounceable words which give the sacerdotal character? If this is true, what becomes of the validity of popish ordinations, which our *Other Student* depends upon as a sufficient reason for admitting persons so ordained to minister in the church of England, and upon which he actually builds the legality of such admission?

But why ought not orders from a pretended popish Bishop of any part of this nation to be admitted? The law answers plainly and peremptorily, "Because such Bishop hath no jurisdiction "within this realm." And hath the Archbishop of Paris any jurisdiction here? If not, where is the difference, in point of legality, between orders conferred by him, and those conferred by his popish titular Brother of Canterbury?

Our *Other Student* tells us, in order to patch up his shattered argument concerning the necessity of a popish Bishop's intention, to make his ordination valid, that the pretence to such necessity is a false pretence. But is it not an *actual* pretence, established by the solemn ordinances of the church of Rome? And if after this our *Other Student* shall be at liberty to say, it is a false pretence within the limits of a popish establishment, I desire to know, how

how he would prove, that any pretence of any church-eſtabliſhment is *not* a falſe pretence? How in particular, will he make it appear, that the pretence of a popiſh Biſhop to confer the Holy Ghoſt is *not* a falſe pretence?

For my part, I think it is a falſe pretence, for reaſons intimated in my laſt letter. But theſe, my *Brother Student* tells you, are theological reaſons, and out of the character of a Student. But if they are proteſtant reaſons, it is great odds, but they are legal reaſons too, and as the eſtabliſhed homilies ſay that papiſts are idolaters, and that idolaters are miniſters of Satan, I hold myſelf well juſtified by the law, as well as by the goſpel, in ſaying, that an idolatrous popiſh Biſhop cannot confer the Holy Ghoſt.

"But, ſays he, as the words are eſtabliſhed by "law, he (meaning *A Student*) would not be per- "mitted in Weſtminſter-hall to object againſt the "fitneſs of them." The fitneſs of them, for what? The fitneſs of them for making a popiſh Prieſt? Does he ſuppoſe the words were not ſpoken to Howel? Or does he think, that becauſe the words are eſtabliſhed in the proteſtant church of England, the proteſtant Judges of England would hold them as fit to make a prieſt in the mouth of a popiſh, as of a proteſtant Biſhop.

With reſpect to our Biſhops or Prieſts, at, or ſubſequent to, the reformation, ordained by mere preſbyters, it is equally material to my argument, whether they were natives or foreigners, as no objections were made either to the validity or legality of their ordinations. I had therefore reaſon to ſay, that I am totally unconcerned in the conſequences of

of my doctrine in their caſes; and ſo muſt he be too, unleſs, forgetting his character of *Student*, he flies to his theological reaſons.

" But, ſays he, it was a matter of great concern " to them, as it is to us, that they ſhould not " with any colour of truth, be traduced by papiſts, " as mere laymen." Sorry indeed ſhould I be, that a proteſtant clergy ſhould be obliged to the doctrines of popery for the authenticity of their clerical character. Be that as it may, our eſtabliſhed clergy, as well as the proteſtant diſſenting clergy, are ſtill ſo traduced by the papiſts for theological reaſons, with which our *Other Student*, by his own confeſſion, hath nothing to do; nor do I think the Archbiſhop of Paris eſteems the Biſhops and clergy of the church of England to be leſs laymen than the miniſters of Scotland or of Geneva. And as to his colour of truth, I can give him a legal reaſon why he ſhould not be too ſolicitous about theſe theological ones. There have been Biſhops ſince the reformation who have had no other baptiſm but from preſbyterian miniſters*, I never heard their epiſcopal character legally queſtioned on that account. But I have both heard and read, that the theological reaſon for re-ordaining preſbyterian miniſters is, that before ſuch re-ordination all their miniſterial acts are invalid; the theological conſequences of which doctrine upon thoſe who have paſſed through ſuch unhallowed hands in their infancy, I leave to my brother Student to conſider.

He calls upon me in the end of his letter, to ſpe-

* It was, on this account, ſaid of Archbiſhop *Tillotſon*, that ſome men had been made Fathers of the church, who had never been her Sons.

ſpecify one law more recent than the laſt Act of Uniformity, which diſcountenances the validity of popiſh ordinations. In anſwer to which, I ſpecify the act 22. W. III. which obliges "all perſons "educated in the popiſh religion, or ſuſpected to "be of it, to take the oath of ſupremacy as ſoon "as they come to the age of eighteen, on the "peril of their eſtates devolving to the next proteſtant heir;" which is, in effect, to oblige them to diſown the validity of the ordinations in their own church, within this realm at leaſt; ſince the doctrine of that oath is, that "no foreign *Prelate*, "hath or ought to have any *juriſdiction, power*, "*or authority eccleſiaſtical or ſpiritual* within this "realm." A doctrine which cannot be more effectually contravened than by allowing foreign Prelates authority to qualify perſons for ſome of the moſt important offices in the kingdom; for a perſon ordained by a popiſh Biſhop, may after profeſſing himſelf a proteſtant, become, by intereſt or good luck, a Privy Counſellor, and a Lord of Parliament, and all this in conſequence of the allowed validity of popiſh ordinations.

If my brother *Student* ſhould tell me, that the doctrine of ſupremacy was *prior* to the Act of Uniformity, I can only ſay, the more is the ſhame of thoſe, who having taken the oath, have perſiſted ſo long in putting this unconſtitutional ſenſe upon the Act of Uniformity, in direct oppoſition to that oath. The above cited law, however, is a recognition *poſterior* to it, and ſo far anſwers my end by that circumſtance, as it may ſerve for the information of my *Brother Student*, who declared, he knew

knew of no law discountenancing the validity of popish ordinations posterior to the Act of Uniformity.

I am sensible Mr Printer, this letter may take up more room in your Chronicle than you may think me intituled to; nor should you have been troubled with it, or at least with so much of it, if I had not found my former letters garbled, curtailed, and mangled in another Evening Paper for the visible purpose of throwing the advantage into my brother Student's hand. I therefore thought it expedient to explain myself upon this occasion more at length in your paper, where no such unfair practices are admitted, nor ever I trust will be wanted to support the glorious cause of civil and religious liberty under a beloved protestant King, to whom I have pledged my allegiance, and whom I will serve with my best abilities against Popery, and all its influential corruptions as long as I can handle my pen, or move my tongue.

I am,

SIR, &c.

A STUDENT.

ST. JAMES'S CHRONICLE, *July* 16, 1767.

To the PRINTER.

SIR,

IN your Chronicle of June 25, is the following quotation from a sermon on the suppression of the

the late rebellion*. "Do *us* the juſtice then to "bear in mind, *that you wanted our help, and you "had it.*" It appears by the context, that the word *us* points out the clergy of the eſtabliſhment, but to whom the word *you* relates, appears not from the paſſage quoted, and as I have not ſeen the ſermon, nor know any thing of the author, I can only gueſs that it might be preached before ſome conſiderable body of laymen, who, perhaps, might be guardians of the public in ſome departments of the ſtate.

I would now beg leave to aſk, in what reſpect the ſtate wanted the help of the clergy in ſuppreſſing the rebellion in 1745? Why, it ſeems, "to "raiſe an unexpected degree of proteſtant zeal in "the people," and the citation ſays, that this was "principally done by the earneſt and ſeaſonable "exhortations of the clergy;" meaning, I ſuppoſe, the clergy of the eſtabliſhed church.

But how came the ſtate to want ſuch help of the clergy on that occaſion? The anſwer is obvious: The people wanted a ſufficient degree of proteſtant zeal, and the ſtate could not have had the benefit of that zeal, except it had been raiſed by the earneſt and ſeaſonable exhortations of the clergy.—I will not enquire how true this may be; I will only obſerve, that as this zeal was, *ex hypotheſi*, wanting in the people, and as it was ſo *unexpectedly* raiſed by the exhortations of the clergy, the conſequence is, that the clergy had been extremely remiſs in their duty, to ſuffer this proteſtant zeal to fall to ſo low an ebb in times of peace and tranquillity.

* By Dr. *Secker*, late Archbiſhop of Canterbury.

quillity. Is it not equally the duty of the clergy to raiſe and keep up this proteſtant zeal at all times? Might not their earneſt exhortations, ſince they were ſo prevalent, have prevented the rebellion? And would they not have been as *ſeaſonable* before it broke out, as they were after the miſchief was begun, and when the ſucceſs of them was ſo *unexpected?* And can any body of men pretend either to praiſe or reward for returning to their duty after a long neglect of it?

I well remember the rebellion in 1745, and cannot forget that there was then a very high degree of proteſtant zeal in the quakers, the preſbyterians, and in the proteſtant ſects of all denominations; but I do not remember that they talked in this ſtrain after the rebellion was ſuppreſſed. Some acknowledgement muſt be due to *their* teachers for this ſervice, as well as to others: If they raiſed this zeal in their reſpective flocks upon that occaſion, they did and deſerved no leſs than the clergy of the eſtabliſhment. If the proteſtant zeal of their congregations did not want to be raiſed upon that occaſion, but had been uniformly kept up by their teachers in times of peace, they did and deſerved more.

As I am a member of the eſtabliſhed church myſelf, I honour ſuch of her clergy as do their duty, without boaſting of their ſervices, or pretending to greater rewards and reſpects than other faithful and uſeful ſubjects of the ſtate, and am never more mortified than to ſee them ſo miſerably bolſtered up by ſuch flimſy pretenſions. Would not a man of ſenſe and penetration conclude from this quotation, that the clergy of the eſtabliſhment

kept

kept down this proteſtant zeal in times of tranquillity, on purpoſe to enhance their merit in raiſing it on theſe critical occaſions? And, after all, might not the laity have ſaid, with equal propriety, to the clergy of thoſe days, *Do us the juſtice to bear in mind, that you wanted our help and you had it.* I will venture to ſay, that how much ſoever the enemies of the government, at that period, hated the clergy for their earneſt exhortations, as the ſermon ſays they did, they hated the Duke of Cumberland, and his military companions, ten times more, for their earneſt and ſeaſonable operations at Culloden.

Sorry am I always to ſee the clergy dealing in theſe idle ridiculous puffs, which muſt render them deſpicable equally to their friends and enemies, and can in the event do nothing for them with men of ſenſe, but confirm on old obſervation, that they never loſe the ſight of their own interests; and are for ever mixing their own excluſive views with the moſt important exigencies of the public, even ſometimes at the hazard of the peace, proſperity and liberty of the whole community.

MISOPHARISÆUS.

To the PRINTER.

SIR, *July* 18, 1767.

AS the writer in your Chronicle of June 16, who ſigns himſelf *Irenicus*, hath given me *his* leave, I hope I ſhall have *yours* likewiſe, to

publiſh a few obſervations on his letter, ſo far, at leaſt, as I am affected by the overflowings of *his* bitter ſpirit. If he thinks that the remarks on the miſconduct of the two Prelates, mentioned in my laſt letter, imply any reflection upon the whole order, he is much miſtaken. I am perſuaded there are ſeveral worthy paſtors upon the venerable Bench, who are as averſe to any compromiſe with Rome, or to the introduction of any of her idolatrous or ſuperſtitious rites into the proteſtant church of England, as any men living. Some of them have borne a noble teſtimony againſt popery and popiſh principles in their writings. From theſe ſentiments and profeſſions they have not, that I ever heard, deviated in their practice, or in any counter-declarations, and while they act and ſpeak conſiſtently with their firſt liberal principles, they are intituled to honour and reſpect, as well on account of their perſonal virtues, as their public ſtation; and from me they have it. Beſides theſe I have the ſatisfaction to know many, very many, worthy clergymen of the eſtabliſhment in inferior ſtations, (inferior to none, however, in piety and virtue, or in good ſenſe and ſound learning) who are faſt friends to religious liberty, who earneſtly wiſh for a reformation of the blameable parts of our eccleſiaſtical conſtitution, and would readily join in any ſollicitation of it, which was likely to be effectual. It is to theſe reſpectable Prelates and Clergy, and their influence, that we owe the enjoyment of religious liberty. Theſe are the men who are favourable to it, and who only are intituled to reſpect and benevolence, upon *that* account: Againſt theſe I have ſeen no invectives from

from the friends of liberty, nor muſt *Irenicus* think to dupe the public by jumbling them in one common maſs, under the name of the *clergy*, with thoſe who are of a different complexion. I hope indeed theſe laſt are but few in compariſon of the whole body; but be they more or fewer, their operations are conſpicuous, and the tendency of them to the ſubverſion of civil and religious liberty, notorious. What is the tendency of defending or palliating a negotiation with popiſh divines for an union between the Gallican church and the church of England? What can be the view of an apology for a panegyriſt on the ſuperſtitious devotions of the church of Rome? What muſt we think of the men who venture to aſſert againſt the plaineſt evidence, that the papiſts make few or no converts among us? What muſt we think of the men who *eſſay* to vindicate and defend a proteſtant eccleſiaſtical eſtabliſhment, either upon the genuine principles of popery, or the crudeſt maxims of *Hobbiſm*, and upon arguments borrowed from the forge of the *Leviathan?* What can be the aim of thoſe men, who are for ever reminding us of the virtues of the Stuart-race, the great care they took of the church, and in the ſame breath vilifying, ridiculing, and railing againſt his Majeſty's loyal and affectionate proteſtant ſubjects of the ſeveral diſſenting denominations? I omit a number of other *provocations* of the ſame family and features, the tendency and purpoſe of which, no man of common-ſenſe can miſtake. Surely ſome keenneſs of animadverſion upon ſuch writers may be allowed in a ſerious proteſtant, in an affectionate ſubject of the beloved GEORGE III. and even in the

meekeſt chriſtian of whatever ſect or denomination. Are theſe the principles of the whole body of the Engliſh clergy? God forbid. And does not *Irenicus* bluſh to claſs them all in the ſame range, and bring them in as abettors of theſe offences, and as intereſting themſelves in the reputation of a ſet of men who are a diſcredit to the proteſtant reformation, and to the national eſtabliſhed church, which profeſſes to be built upon it? *Irenicus* objects a want of truth and candour in the writers who diſpleaſe him. For my own part, I will anſwer for no one but myſelf, and when he points out inſtances in my letter, I will either retract them, or give a reaſonable account of them: In the mean time it will become him to look a little at home. Is it certainly *true* that the outcry againſt ſuch writers as are above deſcribed, as conniving at popery, is viſibly a pretence to ſerve a turn? Is it *true* that ſuch outcry has been raiſed againſt the miniſters of the eſtabliſhed church in general? Is it *candid* to impute to the writers who diſpleaſe *Irenicus*, "Rants of paſſion, perverſeneſs "of rooted prejudice, wild projects of innovation, "and ſpiteful ſuggeſtions of inveterate rancour?" While *Irenicus* could keep on the maſk of a peace-maker, he could prevail with himſelf not to doubt, "but part of the fault-finders, and their patrons, "have a zeal for doing good:" But his patience ſubſiding in proportion as his orthodoxy grew warmer, the fault-finders are all included in his indiſcriminate cenſure, and what was only folly and ignorance, and zeal without knowledge, above, becomes, at the foot of the page, mere paſſion, prejudice, and ſpite; which ſhould, I think, have re-

reminded him to change his ſignature, as doubtleſs calling names is not the way to make peace, and particularly in a ſtranger who gives himſelf ſo little trouble to underſtand the merits of the cauſe, and who has the modeſty to hope that his word will be taken for a partial and moſt falſe and inſidious repreſentation of one ſide of it. As to the cauſe itſelf, it is not either in his power or mine to miſlead the public in their judgment of it. The merits of it are before them, and, by their deciſion, the fault-finders are very willing to abide.

I am,

SIR,

Your obliged ſervant,

OLD MARTIN.

To the PRINTER.

SIR, *July* 25, 1767.

AS by the nature of my education, the abundance of my leiſure, and my connections with the fair ſex, my genius is much turned to novel-reading, and particularly to that branch of it which deſcribes the proſperous endings of amorous adventures in the moſt *natural* terms, you may be ſure I miſs no new book whoſe title page promiſes the beſt entertainment of this ſort. Being in a Coffee-houſe the other day, I heard of a new book called *The Confeſſional*, on the mention of which I obſerved ſome grave Dons to put on woful counte-

nances, and to accompany that grimace with moſt mortifying ſhakes of their perriwigs. As I knew that a Confeſſional is a place where the Monks and Friars hear the confeſſions of Nuns, and other female penitents, you will not wonder that I expected high fun from a book of which I knew nothing but this promiſing name. Away went I to my bookſellers, but in my road was met by an acquaintance, to whom I told my errand, and who ſaid, with ſome dryneſs, in the intervals of a pinch, that, "it would be well if I was not diſappointed, "for that he had heard, that book was written by "a clergyman." To which I readily replied, "that "ſo were the Fair Circaſſian, Elfrida, Triſtram "Shandy, Barbaroſſa, the Notes upon the Dun-"ciad, and upon all Mr. Pope's works, &c. in all "which there was much good luſcious love, with-"out the leaſt reflection upon the writers, as ap-"peared by the reſpectable poſts they ſeverally "held in the eccleſiaſtical ſtate, and that for aught "either he or I knew, if the author of the Con-"feſſional did but write up to his title page, he "might be a Biſhop before he died." To be ſhort, Mr. Baldwin, I made my purchaſe, and unhappily diſcovered not, till I got home, that the book, inſtead of love tales, contained nothing but a pack of nonſenſe about religion, reformation, and other things, which were all heathen Greek to me. In the mean time, I am five ſhillings out of pocket, and if ſuch impoſitions as this are ſuffered in a chriſtian country with impunity, it will be to little purpoſe to make laws againſt foreſtallers, regrators, and other ſorts of pickpockets. However, I find I need wiſh this author no worſe than

ſome

ſome of his brethren wiſh him; and I am heartily glad to find that ſuch counterfeits are not likely to riſe in the church, as I have been over and over aſſured by Dr. Formal our Curate. The man has manifeſtly miſtaken his cue. Where he picked up ſuch a title for ſuch a book I cannot imagine: But had he purſued the idea which a Confeſſional ſuggeſts to every man of common ſenſe, in a ſtring of entertaining hiſtories, a good Deanry might poſſibly have been his lot, in the purſuit of which, he might have been aſſured of the aſſiſtance of many qualified bucks of my acquaintance, and my own in particular; whereas now he may depend upon my joining his reſpectable adverſaries, in bolting every wicket of every cathedral againſt him: In the mean time, I hope every honeſt man will take warning by my error, and rather pay a few pence to a circulating library to examine contents before they purchaſe outright, than ſubject themſelves to be bit by ſuch Pretenders. I am,

SIR,

Yours, &c.

LOTHARIO.

To the PRINTER.

SIR, *July* 30, 1767.

AS you admitted into your Chronicle of January 20, an extract from a pamphlet, concerning the remarkable progreſs of popery, it is hoped you will have no objection to another extract

from a performance of the late excellent Dr. Mayhew, to which, the paſſage you have already exhibited to the public was *intended* for an anſwer. Thus then, Dr. Mayhew.

" But one thing, mentioned by this Gentleman, " in order to reconcile us to this ſcheme [of *epiſ-* " *copizing* America] had almoſt eſcaped me. It is " this: *Popiſh Biſhops reſide here*, ſays he, *and go* " *about to exerciſe every part of their function, with-* " *out offence and without obſervation.*"

After ſome juſt obſervations on this fact, as it is made an argument by his opponent for ſending church-of-England Biſhops to America, this worthy proteſtant Doctor goes on thus:

" Does not the prevalence of popery in England " afford matter for *very ſerious reflexions?* The " papiſts only in London were, by computation, " an hundred thouſand in the year 1745. Since " which their numbers are vaſtly encreaſed there, " and in other parts of the kingdom; the people " being, as it is ſaid, perverted by popiſh Biſhops, " Prieſts, Jeſuits, &c. by hundreds and thouſands, " if not ten thouſands, yearly. Nor is this, as " it ſeems, done in ſecret, and in corners; but " openly and boldly, as this Gentleman intimates. " And has not a large maſs-houſe been built ſince " 1745, in Stanhope-ſtreet, May-fair, London, " contiguous to the houſe of the Neapolitan Am- " baſſador, which has a door always open to ano- " ther ſtreet, *to accommodate the public?* What " is become of the ſmall, old, crazy popiſh chapel, " called the Sardinian chapel? Was it not burnt " two or three years ago, probably with a politic " deſign, by the papiſts themſelves, preſuming

" that

" that they had many friends, and but few zea-
" lous and powerful enemies? I mean, with a de-
" ſign to rebuild, greatly enlarge and adorn it.
" Has not this actually been done? though, to be
" ſure, not intirely without obſervation; ſince the
" chapel has now an organ to catch the attention
" of the lovers of muſic. And has not that chapel
" been boldly ſpoken of in a public advertiſement,
" doubtleſs by the papiſts, to invite the idle and
" curious thither, as *one of the handſomeſt places of*
" *worſhip about town?* Is it not ſurprizing, if
" theſe, and ſuch like things are indeed tranſacted
" in the metropolis, without any oppoſition from,
" or *offence* to perſons of rank? Even the vene-
" rable Biſhops and Society, who are ſo zealous
" to ſupport and propagate the proteſtant church
" of England abroad, and, according to this Gen-
" tleman, ſo very ſolicitous to preſerve the Britiſh
" colonies from popiſh ſuperſtition and idolatry?
" Even thoſe colonies, in which there are no popiſh
" Biſhops nor Prieſts, and hardly a papiſt! While
" they are ſo charitable to us remote coloniſts, are
" theſe things done, before their eyes, without of-
" fence? Particularly, do the popiſh Biſhops,
" without giving them any umbrage, go about to
" exerciſe *every part* of their function? Such as,
" *ordaining Prieſts, viſiting the* [popiſh] *Clergy,*
" making *proſelytes, confirming new converts from*
" *ſchiſm*, with other *weak brethren* of that com-
" munion; and *bleſſing all manner of people, ſuſ-*
" *ceptible of ſuch* holy impreſſions, *as are made by*
" *the impoſition of Biſhops hands*, with many *et-*
" *cæteras!* What! all this without offence to
" ſuch zealous proteſtants! How can that be? Is

" popery more harmleſs in its nature and ten-
" dency, and therefore leſs offenſive, now, than
" formerly? Is it leſs dangerous either to the
" ſouls or bodies of men? Leſs perillous to the
" eternal ſalvation of its proſelytes and profeſ-
" ſors, or to the temporal ſafety of proteſtant com-
" munities? If not, how can we account for theſe
" things being tranſacted without offence to ſuch
" good proteſtants, as the venerable Society and
" Biſhops." See Dr. Mayhew's ſecond Defence of his Obſervations, &c. p. 73, 74, Lond. ed. 1765.

This, I apprehend, is the paſſage againſt which the extract of Jan. 20 is levelled. And what is the import of it? Why, that " making proſelytes is " not a peculiar function of Biſhops, that popiſh " Biſhops are too few to make many proſelytes, " and that ſome body or other does take offence " at making proſelytes to popery." But what does he ſay to the facts, and particularly the other functions of popiſh Biſhops, enumerated by Dr. Mayhew, as the means of making proſelytes? Not a ſingle ſyllable. Can he deny the facts? No. Can he ſay they give offence? No. The Gentleman, whoſe champion he is, hath ſhut that door upon him. Can he ſay theſe means are not adequate to the end of making proſelytes? No. That would be to contradict common ſenſe, and daily experience. His apology then amounts to this. Offence is taken at the end, though offence is not taken at the means. Theſe accordingly are left to have their full operation, which is to make proſelytes, undiſturbed. So that Dr. Mayhew, the friend to the Confeſſional, and the author of that work,

work, ſtill ſtand upon firm ground, untouched by the pop-gun of the author of this extract, whoſe ſophiſtry and prevarication, by the way, as exhibited in this very paſſage, are handſomely expoſed, and Dr. Mayhew ſubſtantially defended by a writer in your Chronicle of June 14, 1766, under the ſignature of *Homologiſtes*, of whom our extractor is wiſe enough not to take the leaſt notice.

I am,

SIR,

Yours, &c.

ANTISOPHISTES.

To the PRINTER.

SIR, *Auguſt 6, 1767.*

IF your correſpondent *Candidus*, of July 9, hath made any obſervations on the encroaching nature of popery, he muſt be ſenſible that it will be the more difficult to prevent its gaining ground upon a proteſtant eſtabliſhment, in proportion as there are a greater number of circumſtances, in ſuch eſtabliſhment, of a popiſh complexion; and as long as theſe circumſtances continue, they will be juſt ſo many obſtructions upon the endeavours of thoſe who are deſirous to keep out popery. A true proteſtant's firſt care will be to remove theſe obſtructions; and if *Candidus* were in earneſt in profeſſing his willingneſs to concur with others in their endeavours to keep out popery, he would cer-

certainly concur with them in their endeavours to remove these obstructions in the first place.

But when, on the contrary, he represents reasonable remonstrances against these obstructions, as publications against the church of England, and the deserved censures upon two Bishops of the last generation for favouring popery, as publishing against the Bishops in general, we may safely conclude, that these professions of his willingness to concur in keeping out popery, are but a copy of his countenance.

"There is a degree of decency, says he, due to "establishments, which the authors of such publi- "cations seem not to have considered." This has been considered and is acknowledged by me, and for others, I am not concerned to answer. But I very much question, whether Candidus hath considered, that there is also a degree of decency due to religious societies, which are not established; and in some instances, a greater degree of decency and deference have been due to these than to establishments themselves. Such was the decency due to the society formed by Christ, during the traditionary establishment of the Pharisees. Such likewise was the decency due to protestant societies in the days of popish establishments. If the Pharisees and the popish clergy had been permitted to settle the degrees of decency due to their establishments respectively, neither the protestant religion, nor christianity could have been established at all.

"The dissenters, he affirms, have not the least "reason to complain, since they enjoy religious "liberty in its fullest extent, and have every in- "dulgence that reasonable men can require."

But

But who is to judge of this? They that feel, ſays a late magnanimous patriot, can beſt judge. Is it enjoying religious liberty in its fulleſt extent, to be excluded from civil offices, becauſe we cannot conform to circumſtances of religious worſhip, which we do not believe to be agreeable to the word of God? and when neither abilities to execute them, nor the warmeſt affection for our King and country, are wanting? If the unfeeling Candidus hath no ſcruples in ſuch a caſe, he is a very improper perſon to determine what reaſonable men in ſuch circumſtances, who do feel, may require.

I had ſaid, that the diſſenters were irritated by their opponents to recriminate. This your correſpondent very candidly will have to be an irritation to reform, and to reform too in a paſſion. Is then the important buſineſs of reformation in the hands of the diſſenters? No, Candidus well knows it is not, but in the hands of his own party; and the plain Engliſh of what he ſays in this paragraph is, We will not do our duty, becauſe you are in a paſſion.

In ſhort, with this ſame Candidus, a due degree of decency (by which he means neither more nor leſs than an implicit ſubmiſſion) to eſtabliſhments, is all in all. Keep but up your good breeding in that article, and avoid ſuggeſting any thing which has the rude air of reforming the eſtabliſhment, and poſſibly he will concur with you in talking againſt popery as long as you pleaſe. I am,

SIR, &c.

ANTINIGELLUS.

To the PRINTER.

SIR, *Aug.* 25, 1767.

IN your Chronicle of Auguſt 4, there is a chain of remarkable anecdotes relating to Biſhop Butler, which muſt have attracted the notice of moſt of your readers. Memoirs of eminent men are at once entertaining and inſtructive; particularly when, as your correſpondent predicates of Biſhop Butler's elevation, their riſe has been gradual and natural. There are, however, ſometimes ſpots and blemiſhes in the characters of great men, which cannot be too tenderly handled. Minute accounts of theſe, no provocation whatever ſhould force from a profeſſed panegyriſt. And I confeſs, ſo great is my regard for the memory of Biſhop Butler, that I heartily wiſh his defence had fallen into more prudent hands than thoſe of *Miſopſeudes*. He ſhould not, had I been at his elbow, have made the leaſt mention of his patrons. I am perſuaded, neither Biſhop Talbot, the Lord Chancellor, Sir Joſeph Jekyl, nor Dr. Clarke, would have patronized a man whom they thought capable of putting up a croſs in a place of public worſhip, or of maintaining the doctrines of the Biſhop's charge. The favours, therefore, they conferred upon him, prove nothing but that they were miſtaken in their man. But what has moſt ſurprized me in this defence, is the mention made, that "an illuſtrious "perſonage honoured the Biſhop with much of

"her

" her private and confidential converſation." Had this inadvertent apologiſt forgot what he had ſaid at the beginning of his letter concerning Lutherans and croſſes? Or did he mean by this (otherwiſe unneceſſary) anecdote to account for the Biſhop's fancy of indulging himſelf with a croſs in his chapel at Briſtol? What an opening hath he here left for an anſwer to his aukward queſtion, namely, To which of the perſons who preferred him would it have recommended him?

When the reputation of ſo eminent a man as Biſhop Butler is attacked, one who has entertained, as I have always done, an high opinion of his merit, would wiſh to ſee him well defended. What is laid to his charge, is no light matter, nor of trifling conſideration. The late alarming increaſe of popery, and the veneration that is uſually paid to the character and example of a man who filled the ſtation of a proteſtant Biſhop, require that no countenance ſhould be given to this ſordid ſuperſtition from the practice or opinions of ſuch a one. The croſs in his chapel at Briſtol, *Miſopſeudes* calls, "The Indulgence of his Fancy." By which it ſhould ſeem that he thinks it indefenſible. And yet he aſks "Whether there might not be as "much or more ſuperſtition in taking offence at "it, as in ſetting it up?" A queſtion one might have expected from a papiſt, and indeed could hardly be aſked by one of another creed. His Lordſhip's fondneſs for the lives of popiſh ſaints, and their books of myſtic piety, is not denied, and the conſequence drawn from it moſt piteouſly evaded. His charge to the clergy of his dioceſe is extant to ſpeak for itſelf, in which it is evident,

that

that popiſh forms are ſpoken of with approbation, as being inſtrumental in ſinking religion deep into the mind as well as ſuperſtition. And this, it ſeems, was ſo well underſtood by the papiſts, that it occaſioned no little triumph to them. "Perhaps, ſays *Miſopſeudes*, not till others had traduced it and miſled them." And yet immediately afterwards, "they are artful enough to fix an imputation of that nature on ſo great and ſo good a man." Poor creatures, to be ſo miſled, and ſo artful at the ſame time! A controvertiſt muſt ſurely be ſafe on ſome ſide who has two or three contradictory ſolutions for one and the ſame difficulty. "A pamphlet printed in 1752, cenſured this charge with a very unbecoming and unchriſtian acrimony."* But the queſtion is, was the cenſure juſt? This is not denied, and for the reſt, perhaps *Miſopſeudes* may think, that a Biſhop cannot be becomingly or chriſtianly cenſured in any terms. This I know, that the pamphlet hath plainly proved the Biſhop's doctrine to be unchriſtian. And as for the unbecoming or unchriſtian acrimony imputed to it, as *Miſopſeudes* has demanded plain words in one caſe, he cannot blame me for deſiring him to produce them in another.

I would, indeed, by no means adviſe *Miſopſeudes* to attempt the defence of all Biſhop Butler's opinions in his other works. Scriptural theology was not his fort. The learned world have not been

* *A Serious Inquiry into the uſe and importance of External Religion.* The papers ſigned *Miſopſeudes*, were the work of Archbiſhop *Secker*, who was ſo much nettled at this *Impartial Proteſtant*, that he took uncommon pains to find him out.

been all of a mind, as to the ſoundneſs of his opinions, either in his analogy or his ſermons. I could mention an opinion of this Biſhop's which furniſhed arms to a noted Infidel in an attack upon the ſcriptures, for which his Lordſhip was, under cover, handſomely reproved by one of the firſt writers of the age, in the courſe of his conflicts with the ſaid Infidel.

One cannot but ſmile to ſee it put to the account of this good Biſhop's merit, that he did not lay out his money in "ſubſtituting new veſtments "at Durham in the place of the four wretched old "ones, which have been very wiſely laid aſide "theſe ten years." Very wiſely, indeed, if they made ſuch havock of their Reverences perriwigs.* But however, wretched as they are, it is great odds but they had, in their youthful days, the pontifical benediction, which might not have been ſo decently ſolicited for the new ones; and *Miſopſeudes* ſhould know, that that circumſtance is no trifle in the valuation of ſuch ornaments. I do not ſay that this was any conſideration with the good Biſhop to ſpare the expence of new copes; but this I ſay, that where a man is not accuſed, there is ſeldom any thing got by defending him.

And now, Sir, what grounds has *Miſopſeudes* for imputing pertinacity, malice, falſhood, and want of ſhame to the cenſurers of Dr. Butler? Does his right to deal out theſe opprobrious terms to his opponent ariſe from the ſtrength or the perſpicuity of his defence of him? Is it any credit to a chriſtian Biſhop

* An objection of this ſort, made to theſe copes, by a R. R. Dignitary of this church, is ſaid to be the reaſon why they are no longer uſed.

Biſhop that he held in commendam a rich deanry and a rich rectory with his biſhopric? Is it any honour to a chriſtian Biſhop that he never communicated with any chriſtian congregation till he was one-and-twenty? Not even with the church in which he was baptized? And after ſuch a teſtimony of his contempt for a ſociety, to which he nevertheleſs made a ſhew of being united till he came of age, is it at all material that he forebore any uncharitable expreſſions concerning them in his writings? And might not his own reputation be concerned full as much as his benevolence in abſtaining from unkind actions towards any of them? And laſtly, why ſhould the diſſenters be particularly charged with throwing out a reproach upon doctrines and practices, which it is as much the concern of every proteſtant in Great Britain to cenſure, as it is theirs?

Truſting, Mr. Baldwin, that the St. James's Chronicle is in reality, what, perhaps, ſome other papers are but in pretence, *Open to all parties, and influenced by none*, I depend upon your favouring this letter with a place in it. Other people have characters to maintain as well as *Miſopſeudes*, or Biſhop Butler; and when it is conſidered what a load of abuſe is thrown out upon the cenſurers of a very blameable conduct in a perſon, who, it is not denied, was worthy of reſpect in other caſes, in the laſt paragraph of *Miſopſeudes*'s letter; the writer of it will have reaſon to think himſelf tenderly dealt with in return, in being blamed for nothing but his imprudence. I am,

SIR, *Yours &c.*

An impartial Proteſtant.

To

To the PRINTER.

SIR, *Sept.* 3, 1767.

NOTHING can be more juſt than the obſervation of *Candidus*, in your Chronicle of Auguſt 13, viz. that "it is but too common with "polemical writers to object ill deſigns to their "opponents;" nor could he have exhibited a ſtronger inſtance of it, than appears in this letter where he makes the remark.

He repreſents me, for example, as ſuppoſing, that "the members of a proteſtant eſtabliſhment "are in general deſirous of returning again to the "errors of the church of Rome: And as queſtion-"ing the ſincerity both of the clergy and laity of "the eſtabliſhed church, in their profeſſions of a "willingneſs to act as well as talk againſt popery;" as if I had imputed *his* dark and equivocal principles to the members of the eſtabliſhed church in general.

He was reminded of this kind of diſingenuity in my laſt letter; but ſtill is at it again; and therefore as he is incorrigible, and thus ſelf convicted, I ſhall leave him to his meditations upon the following queries:

1. How did the head of the eſtabliſhed clergy, in 1688, evidence the ſincerity of his affection to the revolution?

2. Whe-

2. Whether cenſuring the conduct of that clergyman, could fairly be called cenſuring the conduct of the clergy of the eſtabliſhed church?

3. Whether there are not conſiderable numbers, both of clergy and laity, in the church of England, equal in learning, good ſenſe, and integrity, to your correſpondent Candidus, who ſee circumſtances of a popiſh complexion in the eſtabliſhed ritual and canonical code, as well as,

SIR,

Your humble ſervant,

Aug. 16. ANTINIGELLUS.

To the PRINTER.

SIR, *Sept.* 8, 1767.

LOOKING into the Monthly Review for July laſt, I found at page 65, the following extract from a pamphlet, entitled, *Another High Road to Hell.*

" If the preſent eccleſiaſtical eſtabliſhment ſerves " the purpoſes of government, and is for the be- " nefit of civil ſociety, (as ſeems very evident) it " is all we can have from any ſuch eſtabliſhment " of religion; and as ſome religious precedency " ſeems abſolutely neceſſary in every ſtate, ſuch an " eſtabliſhment, and ſuch a toleration as we enjoy " in this land, is all that any chriſtian can wiſh " for. For he muſt greatly miſtake the religion of " Jeſus Chriſt, who ſhould think it was at all fit

" for

" for a national church; or poſſible to be practiſed " by any whole nation in the world."

While I was muſing upon this doctrine (which indeed was quite paradoxical to me) I met with your Chronicle of Aug. 8, where I was ſurpriſed to find, by a letter ſigned I. T. F F. that what I was inclined to take for a ſarcaſtical irony, was, in fact, the faſhionable orthodox doctrine of the preſent times.

Your correſpondent conſiders the articles and canons of religious ſocieties on the very ſame footing that politicians do the laws of any other ſociety inſtituted for temporal purpoſes only, to which a good citizen will not ſcruple to ſubmit, for the ſake of peace and order, though he ſhould not be convinced, that the laws themſelves are intrinſically juſt or good.

Now this can never be the caſe with a member of a chriſtian church. A chriſtian church muſt have for its object the future ſalvation of its members, and conſequently, if the member of ſuch a church ſhould, upon examination, be convinced that the laws of that church are contrary to the laws of Chriſt publiſhed in the ſcriptures, they can be no laws to him, becauſe, as a chriſtian, he is under a prior obligation to be governed, in matters relating to his future ſalvation, by the laws of Chriſt, excluſive of all other laws which appear to him contrary thereunto. Unleſs your correſpondent will ſay, that a chriſtian man may believe one thing, and profeſs the contrary, conſiſtently with his hopes of ſalvation; in other words, may practiſe lying and hypocriſy, and ſtill be ſafe with reſpect to his acceptance with God in the world to come.

come. And the caſe will be the ſame from whatever ſociety the chriſtian takes his diſtinguiſhing denomination.

But, if, as the author of *Another High Road*, &c. has determined, a national or eſtabliſhed church neither is nor can be a chriſtian church, and is eſtabliſhed only for the convenience of civil government, and the benefit of civil ſociety, Mr. I. T. F. F. may be, for what I know, right enough, becauſe, where future ſalvation is out of the queſtion, and not the object of the eſtabliſhed church, the eſtabliſhed church, or religious ſociety, will have no concern, whether the member who conforms for the ſake of peace and order, acts the hypocrite or no.

" No government or community, ſays your cor-
" reſpondent, can poſſibly ſubſiſt without laws,
" and what are canons or articles but ſo many
" laws, different terms for the ſame idea. If you
" abrogate the laws, there muſt follow a diſſolu-
" tion of the government."

This, however, is by no means the idea of a chriſtian church, which is ſubject to the government of Chriſt alone, and neither has, nor pretends to have, any authority to enact canons, articles, &c. other than Chriſt and his Apoſtles have enacted. Whereas, the rules, canons, articles, and orders, your correſpondent ſpeaks of, are human inſtitutions, diſtinct from, and in many caſes diſagreeing with, the laws of Chriſt. Now theſe laws may all be abrogated, and the government of the chriſtian church ſtill remain entire and perfect under Chriſt its head, and under the adminiſtra-

tion

tion of thoſe laws which he hath left for that purpoſe.

If indeed you will conſider eſtabliſhed churches as inſtituted for the worldly purpoſes of civil ſociety only, which is the only idea your correſpondent gives us of them, then, it muſt be acknowledged, that by taking away their canons, articles, &c. you effectually deſtroy the very eſſence of thoſe churches, as, in that ſtate of nakedneſs, they will yield no temporal emolument whatever.

I ſhould therefore apprehend, that the grand miſtake of the author of the *Confeſſional* is, that he goes upon the ſuppoſition that the religious ſocieties he ſpeaks of are chriſtian ſocieties, and ought to be reformed by the laws of Chriſt. This idle fancy, as we have ſeen, may be eaſily confuted, and to this error I hope your correſpondent of the four capitals will immediately apply his controverſial artillery; and having demoliſhed the premiſes, namely, that a church eſtabliſhed by unſcriptural canons and articles cannot be a chriſtian church, the conſequence, that it ought to be reformed falls of courſe.

One or two hints more I hope I. T. F. F. will take in good part. It was hardly worth the while of ſo able a writer to quibble upon the mere title of a book which does not pleaſe him; nor do the Tramontane and Tranſalpine inſinuations come from him with quite ſo good a grace as they would have done had he not taken the decrees of Trent, among other canons and articles, into his reſpectable protection. I am,

SIR, *Yours, &c.*

CISALPINUS.

To the PRINTER.

SIR, *Oct.* 8, 1767.

"THE Pope," ſay the public papers, "hath "authoriſed the Cardinal Penitentiary to "abſolve the French, Spaniſh, and Portugueſe "jeſuits from three vows, but the abſolution from "the fourth vow, his Holineſs hath reſerved to "himſelf." This paragraph, I find, hath occaſioned ſome debates among thoſe who are curious to know, how far theſe fathers, who have paſſed through the hands of the abſolving Cardinal, are unjeſuited, and what remains to be done by his Holineſs to complete the work.

I may hope, therefore, that the following account of the jeſuitical vows, taken from one of their own order, will not be unacceptable to your readers, particularly at this period when there ſeems to be nothing more intereſting to the Britiſh proteſtant, than the event of the progreſs which popery hath been making among us for ſome time paſt.

"Know then," ſaith this writer, "that there "are four ſorts of degrees among the jeſuits; the "firſt and moſt noble is that of the profeſſed of "four vows, in which degree are the general, his "aſſiſtants, the provincials, the ſuperiors of pro-"feſſed houſes, the learned divines, the eminent "preachers, and the rare and excellent humaniſts.

"No

" No perſon ought to be admitted to this degree,
" without being entitled to it by his great capa-
" city. The eſſence of this eſtate, conſiſts in ma-
" king three ſolemn vows of poverty, chaſtity,
" and obedience, and a fourth of equal ſolemnity
" to the Roman Pontiff, which is conceived in
" theſe terms. *Inſuper, promitto ſpecialem obedien-*
" *tiam ſummo Pontifici circa Miſſiones.* That is to
" ſay, Moreover, I promiſe a ſpecial obedience to
" the ſovereign Pontiff, in order to be ſent whi-
" therſoever it pleaſeth him. The perſons who
" have made this vow, are engaged to the Pope
" by a moſt ſtrict bond, and the ſuperiors are care-
" ful to give his Holineſs the names of thoſe men,
" who are thus devoted to him, and one may pro-
" perly ſtile them, *The Men of the Pope.*"

Every one knows that the three firſt of theſe vows are common to other religious orders with the jeſuits; the fourth is peculiar to that ſociety; and it is probable, that not one of thoſe who have made this fourth vow, will be abſolved from it, as the Pope muſt be very ſenſible of the advantage it is to his intereſts, to have a number of men, of great capacity, under an obligation to go upon whatever errands he may chooſe to ſend them. What makes this the more probable is, that theſe men may be of infinitely more uſe to the Pope, now that they are abſolved from their three firſt vows, than they could be before ſuch abſolution. While they were profeſſed of four vows, there were ſeveral circumſtances in their manners and exerciſes, which muſt often have betrayed them to be of that obnoxious order. But being now releaſed from their monaſtic vows, they will be un-

der no reſtraints more than mere lay papiſts. They may be married men, merchants, traders, and of any other lucrative profeſſion, and being no longer under the diſcipline of their conventual ſuperiors, they may appear in whatever character, or in whatever ſhape is moſt ſuitable to the ſeveral commiſſions they may have from his Holineſs.

In this ſituation, the jeſuits may be much more formidable to the ſtates of Europe, than when they were members of a religious corporation. Where their faces are not known, they may return to the kingdoms from which they have been ſo lately expelled with impunity. They are no longer diſtinguiſhed by their habit, their clerical miniſtrations, or any other circumſtance of their general obedience. Their fourth vow alone, will not expoſe them to any ſuſpicions of being under any particular bond to the Pope; and in the various forms and profeſſions they may now put on, it will moſt probably be much eaſier for them to accompliſh the ſchemes and projects they had in hand, before their baniſhment, than it was while they were known for members of that intriguing order.

Proteſtant ſtates, and particularly Great Britain and Ireland, have ſtill more to fear from them in this ſtate of partial abſolution. There is not the leaſt room to doubt, but that his Holineſs, in the employment he finds for theſe his qualified ſervants, will have particular reſpect to the Britiſh and Iriſh miſſions; and unhappily for us, there ſeems to be but too good a foundation laid for their ſucceſs in that ſervice. An univerſal diſſipation among our people of all ranks, an incautious indifference with reſpect to the religious principles

of

of thoſe who frequent our popular aſſemblies and parties of amuſement, and a ſtrange remiſſneſs in watching the motions of the lay papiſts, the natural and inveterate enemies of our civil and religious conſtitution, will eaſily give his Holineſs's men *of great capacity* an opportunity of mixing in all ſorts of company, of learning whatever may be learned from the unguarded tongues of promiſcuous ſocieties, elevated by ſenſual intoxication beyond the bounds of diſcretion, and of applying their diſcoveries to the advancement of their cauſe, by various methods in more private and ſelect parties. For who will ſuſpect a married man, or a fidler to be a jeſuit?

Perhaps it may be obſerved, that in the account of the abſolved jeſuits, mention is only made of the French, Spaniſh, and Portugueſe fathers of that ſociety. And it may be aſked, what is the caſe of the Engliſh, Scotch, and Iriſh jeſuits? For that ſuch there are, appears from the ſeveral colleges abroad deſtined for the education of the youth of theſe three nations, chiefly under the direction of jeſuits.

To this only a conjectural anſwer can be given. Probably none of theſe will be abſolved from any of the four vows they have made. Great Britain and Ireland have iſſued no decree of expulſion againſt them; and it is likely his Holineſs may be perſuaded, by the ſucceſs he hath had with his Canada Biſhop, and by other circumſtances, that theſe kingdoms will not think of expelling them. Add to this, that the lay catholics of Great Britain and Ireland are extremely fond of jeſuits for

their ſpiritual directors; for which an abſolution from their three firſt vows would probably diſqualify theſe fathers: Or if ſuch abſolution doth not imply an abſolute diſqualification for the office of confeſſor, it might not be eligible for a papiſt of rank and fortune to have a prieſt in his family releaſed from theſe three vows, particularly that of chaſtity.

Let it, however, be remarked, that the entertaining theſe more confined fathers will not hinder an influx or ſuperfœtation of the abſolved ones, who being more at liberty, may ſupply with more advantage, and leſs ſuſpicion, thoſe defects of duty to the Pope, which are neceſſarily incident to the ſituation of ſtationed Prieſts, who are obliged to obſerve all the devoirs of their vocation, that of the habit excepted; and thus by her united forces, popery may be in a fairer way than ever of executing her long and meditated ſchemes relating to theſe heretical iſlands.

Let us, however, hope for better things. The preſent inquiries into the number and quality of Engliſh papiſts, imperfect as the returns to them may be, will give ſome light, with reſpect to the beſt methods of preventing their increaſe, which I truſt a new parliament will purſue with vigour and reſolution. Whenever I ſhall have a vote to give in a conteſted election, the firſt queſtion I will aſk ſhall be, which of the candidates is moſt zealous againſt popery, and hath the leaſt connection with popiſh families, or popiſh individuals? Where this queſtion could not be anſwered to my mind, I ſhould not have any great expectation of meeting either

either with a profound knowledge in the principles of public liberty, or any affectionate diſpoſition to preſerve it. I am,

SIR,

Yours, &c.

Malleus Maleficorum.

To the PRINTER.

SIR, *Oct.* 13, 1767.

IT is a privilege which the Orthodox derive from the authority of their articles and canons, that when they are in danger of being driven out of their ſtrong holds, they may ſupply the want of reaſon and argument by the unſavoury annoyances of railing and ribbaldry. Who would have thought that a little innocent mirth, beſtowed upon the very laughable performance of Mr. I. G. F. (metamorphoſed, it ſeems, by the ſtrangeſt error of the preſs that ever was heard of, into I. T. F. F.) would have put the man into ſo grinning a paſſion? What muſt he have inly ſuffered when he bolted out the opprobrious names of Tramontane, Fifth-Monarchy-man, red-hot fanatic, ungenerous poltroon, (names however, which, as appears by his application of them, he does not underſtand) in the face of an opponent who treated his jargon with common decency at leaſt. So far is he tranſported with rage, as, for the ſake of a little dirty

abuſe, or perhaps from an honeſt blunder, to perſonify the term *Confeſſional*; not unlike herein to the honeſt watchman in Shakeſpeare, who had known that ſame *deformed* for a vile thief this ſeven years.

Let us, however, without loſing our patience, look once more into his ſyſtem. "Our bleſſed "Lord, he tells us, is aſcended into heaven, and "ſet down on the right hand of Majeſty on high, "and enjoys the fruits of his condeſcenſion and "generoſity to mankind, and has left us laws by "which we are to be governed." Would he then infer from hence, that he hath no longer any care or concern for his church upon earth? So it ſeems, for according to I. G. F. Chriſt having left us his laws, conſigned the whole management of them to the learning and ingenuity of man. Which will ſound ſtrangely enough in the ears of thoſe who recolleſt, that thoſe very laws make the moſt conſiderable part of the goſpel which Chriſt himſelf preached to the poor, that is to ſay, to people of no learning and ingenuity.

Great undoubtedly is his penetration in diſcovering that a book written in a dead language, muſt be tranſlated into the vulgar tongue, before the common people can underſtand it; and to this we readily agree; but we cannot ſo readily acquieſce in your correſpondent's notion, that tranſlating a book from one language into another, implies interpretation in its utmoſt latitude, even to canons, articles, and decrees, eſpecially the tranſlating a body of laws, to which, by the expreſs directions of the lawgiver, nothing is to be added. The church of Rome, indeed, makes pretenſions to this

this unlimited right of interpretation; but all proteſtant churches I know of, diſallow the claim, both for the Pope and for themſelves, at leaſt in words. And the very ſame argument which diveſts the Pope of this authority, ſtrips the civil magiſtrate of it too, and every other earthly character whatever.

The Man (his ill manners will not permit me to call him the Gentleman) talks indeed of interpreters and judges appointed on earth. But he forgets to tell us, whence they have their appointment; and till he does that, he muſt of neceſſity take the conſequences of *no government*, &c. upon himſelf. It is an embarraſſing caſe we own; and we may pity a man who is drawn in to *ſpout* about church government, under an utter ignorance how the church of Chriſt may be governed by the laws of Chriſt, but we cannot relieve him while he is ſo tightly begirt with articles and canons.

He ſays, "I might as well have charged him "with picking my pocket as have ſaid that he "conſidered eſtabliſhed churches, and particu-"larly the church of England, as engines of "the ſtate." At my pocket, however, he makes a pretty fair puſh, upon the ſuppoſition that I am one of thoſe who ſuck the milk of the eſtabliſhed church. But it would not be worth his while to pick it, as he would find no coin in it with an eccleſiaſtical ſtamp. And for the other charge, judge, reader, from his own repreſentation.

"It is ſufficient" (ſays he, in the concluſion of his former letter) "that our conduct be, on the "whole, conformable to our ſubſcription or pro-

" ſeſſion; and where, through human frailty, we " either err or tranſgreſs, if we ſubmit reſignedly " to ſuch check or correction as the particular ſta- " tutes or articles demand, ſo as the decency, " order and peace of the community be preſerved " and maintained, it is all that is expected of us, " or meant or intended by ſuch ſubſcription, " though we might not obſerve, or be convinced " of the truth of all the particular propoſitions " contained in it."

Here we ſee outward profeſſion, ſubſcription, and ſubmiſſion to particular ſtatutes and articles for the ſake of preſerving and maintaining the decency, order, and peace of the community, though we are not convinced of the truth of the particular propoſitions contained in the ſaid articles, *is ſufficient, it is all that is expected of us, or meant, or intended by ſuch ſubſcription, profeſſion, ſubmiſſion, and conformity.*

Every one knows that the ingenious Mr. Thomas Hobbes in his Leviathan makes eſtabliſhed churches the mere engines of the civil magiſtrate. Turn to the 42d chapter of that famous work, p. 271, and you will find exactly the ſame doctrine that is here advanced, expreſſed only with more perſpicuity and in good Engliſh. I am,

SIR,

Yours, &c.

CISALPINUS.

To the PRINTER.

SIR, *Oct.* 15, 1767.

WHETHER Biſhop Butler died in communion with the church of Rome or not, is a queſtion which cannot now be decided. It is too late to inquire after proofs on either ſide. No man can prove the affirmative; but neither can any man prove that he died in communion with the church of England. None of his warmeſt defenders in the news-papers have indeed attemped to prove it. His officiating in that church during his life time, is no proof of his dying in communion with it, any more than the popiſh doctrine in his charge, or the popiſh croſs in his chapel, are proofs of his dying a papiſt. If the queſtion, in what religion this Biſhop died, were to be decided by preſumptive evidence, the attentive readers of his analogy may poſſibly have obſerved, that the very great ſtreſs he laid upon natural religion, is hardly conſiſtent with any firm belief of revelation; and it is not uncommon to find ſcepticiſm in principle, in company with very abject degrees of ſuperſtition in practice. If the diſſenting miniſters, who have appeared in his behalf, are diſſenters of the proteſtant ſort, (which, by the way, I very much queſtion) it is probable they may be of that claſs whom their brethren have accuſed of dealing ſo much in the light of nature, as to have put the light of the goſpel under a buſhel; and

who can readily forgive the Biſhop's deſerting their fraternity, for the ſake of certain *eternal truths* retailed in his analogy. One of theſe gentry has told us, that the Biſhop gave an annual ſtipend to a diſſenting miniſter who was poor. I do not queſtion the fact, but before one can pronounce on the generoſity or the charity of it, it is quite neceſſary to know who the object was, and how he was, or had been connected with Biſhop Butler. I dare ſay the man who gave this intelligence to the public, knows well what I mean. And he knows too, that till theſe circumſtances are diſcovered, he can draw no conſequence in favour of Biſhop Butler's proteſtantiſm from this benefaction. For can he pretend to ſay, that the Biſhop was not equally charitable to one or more poor papiſts? Of which denomination, I am told, there were in Dr. Butler's time, and ſtill are, very conſiderable numbers in Durham. Miſerable indeed, provokingly miſerable to all his ſurviving friends, muſt the defences of the good Biſhop from the charge of popery, have appeared. Facts have been brought, and doctrines quoted from his books, which diſcover his propenſity to popiſh ſuperſtition. Theſe have neither been diſproved nor denied. But ſtill the burden of the ſong with all his advocates is, "He did not die a papiſt." We aſk then in what religion did he die? But to this not one of them vouchſafes a ſatisfactory anſwer. It would be whimſical enough, if, after all this litigation, one, who knows more of the ſecret, than any of us, ſhould come and tell us, that the Biſhop neither died a papiſt, nor a proteſtant. How fooliſhly would his accuſers and his defenders look

at

at one another? For my own particular part, being a proteſtant upon the original principles of the reformation, and having always ſuppoſed thoſe to be likewiſe the principles of the church of England, with which I communicate, I cannot but be aſtoniſhed at that patronage, which they, who call themſelves proteſtants, have given to the equivocal characters of ſome deceaſed church-lords, who have left it problematical in what faith they made their exit. Of what ſignification is it, that Laud, Wake, and Butler, did not make a formal profeſſion of popery, which each of them hath left ſuch glaring proofs of their being wholly poſſeſſed with the genuine ſpirit of it? If they had any quarrel with the Pope, it was probably only that he was, what they would have been. Churchiſm was their religion, I beg pardon, I mean their profeſſion; for concerning the religion of a churchiſt no man can pronounce, churchiſm being equally conſiſtent with any faith, or no faith at all*. Ought a Britiſh proteſtant to be concerned for the reputation of ſuch men?

I am,

SIR,

Yours, &c.

PAULINUS.

For

* As hath been more lately proved to demonſtration in an excellent diſcourſe addreſſed to the clergy of the archdeaconry of Wincheſter.

For the ST. JAMES'S CHRONICLE,

Oct. 17, 1767.

An humble and friendly Addreſs to the ſmall Remains of the Old Conſiſtent Whigs.

GENTLEMEN,

PERMIT a fellow-ſufferer with you to open his mind with freedom, and to lay before you a few of your miſtakes, while in proſperity, which he hath long foreſeen (even while your party was in its full ſtrength and vigour) would bring on ſomething ſimilar to thoſe events, that, for the preſent, at leaſt, have ruined your views, by veſting your adverſaries with the full enjoyment of that power, which you once thought it impoſſible to wreſt out of your hands, while any branch of the H— of H—— ſhould fill the t—— of G—— B——.

I am one, Gentlemen, who have a right to be heard by *you* at leaſt. For as I embarked my little fortunes with you, from the moment I could form any judgment of the true intereſt of my country, ſo have I loſt, in the late changes, as much in proportion as any of you; and am reduced, from figuring with credit in a reſpectable ſtation, to a very ſcanty, but a very honourable, becauſe an independent ſubſiſtence.

I have

I have, however, nothing to complain of with reſpect to thoſe to whom my fall was more immediately owing. I never was any friend to their principles or maxims, and they knew it well; and therefore could have no inducement to grant me any toleration, when they came to ſettle the terms of their own eſtabliſhment. My misfortunes are, in truth, all owing to you, who, though often warned, would ſtill perſiſt in the road, which as many more, as well as myſelf, perceived led directly to the criſis which hath undone you. Whereas, by turning occaſionally out of it, and laying hold of opportunities, which all ſenſible men ſaw were moſt ſeaſonably and liberally afforded you, you might have founded your influence on a baſis, which could not have been overturned while the conſtitution of your country had one to ſtand on.

You will perhaps tell me it is too late to apprize you of paſt failings and miſcarriages, now that your condition is irretrievable. But, with all this melancholy retroſpect, I am not one of thoſe who think your caſe quite deſperate. Adminiſtrations conducted by *a want of wiſdom*, or *by principles unfavourable to liberty*, can never make themſelves tolerable to a generous and ſpirited people, nor will they ever be able to perpetuate their power, unleſs ſome men can retrieve the game which their forefathers loſt about fourſcore years ago, and which it has been ſuſpected (upon what grounds I pretend not to know) they are attempting to retrieve, under the conduct of a chieftain, whoſe early prejudices may perhaps be rather ſaid to be *increaſed* than corrected. Be that as it may, the people of Great Britain, whenever they became weary

weary of a Yoke, which neither they nor their fathers were able to bear, have always, by ſeaſonable and animated remonſtrances, brought about the re-eſtabliſhment of men of your ſentiments, and it may be preſumed, when under the like neceſſity, they will do ſo again. At that period, we may hope your attention will be more invariably turned to thoſe public bleſſings which may be derived from your principles, than it hath been heretofore, and that you will for ever ſhut the gate of power againſt every foe to the religious and civil liberties of your country, of which you were, in the zenith of your influence, the *profeſſed*, and ſhould have been the *real* protectors.

Refined politicians, I know, think principles of no farther uſe to a party, than as the mere ſound of words may ſerve to attach men to their reſpective principals. This, Gentlemen, give me leave to remind you, has been too much a favourite doctrine among ſome of your leaders within my memory, and is one of thoſe errors to which you owe your preſent ſtate of humiliation. *Some* political principles may perhaps be of that inſignificant ſort. But thoſe of true genuine whiggiſm are not. Whig principles can never be ſafely deſerted in practice. And I will venture to ſay, that whenever they are not ſuffered to have their perfect work, particularly when any queſtion of importance is before the public, ſomething is always loſt in which the happineſs of the people hath a near and valuable intereſt, and ſomething ſubſtituted which hath a tendency to miſchief and ruin.

The principles of that revolution, by which William III. was placed upon the throne of theſe realms,

realms, were the moſt reaſonable and righteous that could be adopted by a free and a judicious people. They underwent the ſevereſt ſcrutiny from men of all characters and complexions. They were canvaſſed by men of the cleareſt heads, and readieſt pens in the kingdom. They ſtood the teſt. And, in ſpite of every cavil oppoſed to them from pretended principles of religion, plauſible deductions of political logic, and elaborate diſtortions of law, approved themſelves to the ſenſible, the candid, the virtuous, and the worthy, of all ranks and degrees. And no wonder: they were the principles of common equity, and common ſenſe; and were as clear and demonſtrable to the country farmer as to the Lord Chancellor, or the profeſſors of caſuiſtry in our univerſities.

Pity they were not exemplified in practice with the ſame ſpirit and zeal with which they were at firſt eſpouſed; and that they, who thought themſelves authorized by them to expel a tyrannical ſubverter of their own liberties, ſhould not conſider that their fellow ſubjects had a right to have the ſame principles purſued in the whole courſe of the new government, and their ſtipulated rights and privileges ſecured on the ſame báſis on which their deliverance had been built.

Thus far in the mode of ſpeculation. In the ſequel I propoſe to proceed to facts and inſtances, and in the mean time, am, Gentlemen,

Your faithful monitor,

And humble ſervant,

An Old Conſiſtent Whig.

For the LONDON CHRONICLE.

Oct. 20, 1767.

A caution to the people, occaſioned by the method of inquiry after papiſts.

THE noble Lord that moved for the inquiry after the number of papiſts, is worthy of an honourable mention among all genuine proteſtants; the readineſs of the Moſt Honourable Houſe to addreſs his Majeſty, demands a grateful remembrance; the paternal regard of his Majeſty, for the ſafety of the conſtitution, has their warmeſt gratitude; and the ſubſequent orders given by Archbiſhops and Biſhops to their clergy, is a conſideration which muſt be well-pleaſing to the ſons of liberty: But, notwithſtanding this great apparatus, there is reaſon to fear the meaſure cannot have anſwered the deſired and needful end propoſed.*

I am therefore of opinion, that, for many reaſons which appear already in the public papers, and for more that might be ſuggeſted, the author of

* The end propoſed by —— was only to ſave appearances, and to ſtifle clamours. It was very little to them how imperfectly the accounts were taken. Taken, however, they were, and returns made to the Biſhops, who never thought fit to give the nation any ſatisfaction as to the reſult of the inquiry; and accordingly where ten converts were made before the inquiry, there are twenty made ſince.

of the laſt finely improved edition of *A plan for preventing the growth of popery**, has, with far more propriety recommended to the legiſlature, to commit the regiſters to be taken of the number of papiſts, to the direction of the civil magiſtrates in the ſeveral counties. And it is humbly imagined, that if any meaſure can be proſecuted with effect, or with a view of accompliſhing the end of aſcertaining their numbers, it muſt be done upon the plan of the civil magiſtrate's inſpection. The reports to be delivered in by the late inquiry, can have no degree of exactneſs, as appears manifeſt from various circumſtances which have attended the inquiſition, in many places very ſuperficially made; in numbers, by the moſt ſneering and unmeaning addreſs; perhaps, in few with any kind of ſerioufneſs, or degree of accuracy. The parochial clergy, more eſpecially, are tender of giving offence to popiſh neighbours of opulence and influence, and where the enquiry has been committed to the Beadle of a pariſh in the environs of St. James's†, one would be tempted to conclude, ſome occult hand of miniſterial power employed in burleſquing the ſcheme. If the letter in the Public Advertiſer of Oct. 1, ſigned, *A Ricoſhome*, has made a fair opening of the F——'s ſcheme of a general unlimited toleration of papiſts, there will no reaſon of aſtoniſhment ariſe at a meaſure of enquiry being embarraſſed with every diſcouragement in the execution of it. But if the S—— T——e has a deſign to introduce papiſts into places of power and truſt

* See Lond. Chron. Oct. 6. A Plan of Safety and Defence.

† Perhaps not the only inſtance.

truſt equally with proteſtants, it is but proper time to alarm the nation, and to excite the people to beware how they chuſe repreſentatives that are the moſt likely to ſerve his enſlaving purpoſes.

One would not imagine, there was the leaſt occaſion to hint the manifeſt impropriety of Engliſh boroughs, &c. being repreſented by Scotchmen.—How would the people in North Britain ſtare, ſhould Engliſhmen offer themſelves as candidates for their choice?

Are the Scotch not only to occupy all places under the government, but to become our repreſentatives in parliament? What may we then expect to be the conſequence?—Britons, beware! now is the time, the proper time, the only time, to deliver yourſelves from the hands of ſuch as would enſlave you:—Chuſe none but ſuch as you can reaſonably hope will defend you from the talons of popery, and of arbitrary miniſterial power.

Yours, &c.

HAMPDEN.

To the PRINTER.

SIR, *Oct. 22, 1767.*

GOING into a poor woman's ſhop the other day to purchaſe ſome garden-ſeeds, I obſerved her to tear a leaf from a printed book to wrap them up. My curioſity led me to look what book it was, and finding the running title to be, *The Character of a Proteſtant*, I bought the remains of

of it, and have been ſo well entertained with it, that I cannot but think a few extracts out of it may be acceptable to ſome at leaſt of your readers. Your inſerting the following, will be a hint to ſend you another. If you think it not for your purpoſe, all the harm that is done is only a little labour loſt in tranſcribing it, which will wholly fall upon,

SIR,

Your humble ſervant,

VIGIL.

" So many ſorts of people paſs under the name " of *proteſtant*, on very different accounts, that " you might divide them into thoſe who *are* pro- " teſtants, and thoſe who are *not*. This may ſeem " an odd diſtinction at firſt view, but 'tis no more " in effect, than what is actually found among " moſt parties, to which ſome *really* belong, and " others only *in name*. In the laſt rank, the " LOCAL, the SYSTEMATIC, and the POLITIC " proteſtant may be placed.

" A LOCAL proteſtant is one who goes by that " name for no other reaſon but becauſe he lives in " a proteſtant country. 'Tis well known that " rivers and other boundaries of civil dominions, " are made ſufficient diviſions of churches; and " all included within the limits of a kingdom or " ſtate, have that name in religion which is pub- " licly received and profeſſed there; except ſuch " as openly oppoſe and diſſent from it.

" The SYSTEMATIC proteſtant takes in groſs, " all the particular opinions which his church has " tied together in one bundle of articles or confeſ-

ſions,

" ſions, for points neceſſary and indiſputable with-
" out more ado. On theſe (neither more nor leſs)
" he makes the proteſtant cauſe to depend. And
" if any opinion, determined in his church, comes
" to be examined and reformed, he preſently ſounds
" an alarm, that religion is in danger.

" The POLITIC proteſtant diſlikes *Rome* merely
" for ſecular reaſons. He objects to the corrup-
" tions of the *Court* of *Rome*, more than the reli-
" gious errors of popery. He expreſſes a concern
" to put a ſtop to the ill-gotten power of the Pope,
" and his oppreſſions of the members of his com-
" munion; but is for ſetting up another policy in
" its ſtead, wherein, ſaving his own rights againſt
" his Holineſs, he would ſubject the rights of other
" men to a like power in other hands, which, as
" a true politician, he takes care to lodge with
" himſelf or his ſure friends.

" It is eaſy to obſerve, that theſe three ſorts of
" people, are only *nominal* proteſtants. The firſt
" is nothing at all, and would make as good a
" papiſt at *Paris*, or muſſulman at *Conſtantinople*,
" as a proteſtant at *London*. The other two are
" ſo far from being genuine proteſtants, that they
" really oppoſe the principles and reaſons upon
" which the appellation of proteſtant began."

ST. JAMES'S CHRONICLE, *Nov.* 10, 1767.

To the PRINTER.

SIR,

VARIOUS are the ſpeculations which the News-papers, and other periodical vehicles of intelligence, have retailed, of the true object of the enquiries into the number of Roman catholics; moſt of them that I have ſeen, tend to give ſpirit and courage to the papiſts, and to aſſure them with the utmoſt civility, that they may go on to ſeduce his Majeſty's ſubjects from their religion and allegiance, open maſs-houſes, and plant ſeminaries where and in what number they pleaſe, for that Gallio, whatever countenance he may put on, careth for none of theſe things. Let me add here, Mr. Baldwin, that I have ſeen none of this traſh in your Chronicle.

But of all theſe propheſying ſages, commend me to the writer of a certain magazine for September laſt, who entertains his readers with a narrative pretending to contain an account of the motion made in a certain auguſt aſſembly which ſet on the enquiry, where it is ſaid, that the motion was made "to divert the attention of the houſe from a "ſubject of much greater importance."

Upon reading this intimation, I made it my buſineſs to enquire into the character and ſentiments

of

of the Noble Lord who made the motion, (and who has had the bleſſings of thouſands of his Majeſty's faithful ſubjects for making it) and have had the ſatisfaction to learn, that he does not think any ſubjects of more importance to the proteſtant people of Great Britain, than ſuch as lead to a firm and laſting ſecurity from the machinations of cruel, perfidious, and intolerant popery.

But be the comparative importance of the ſubjects what you pleaſe, the Noble Lord, whoſe moſt ſeaſonable and ſalutary motion this petulant compiler treats in this contemptuous manner, is above the mean diverting tricks, of which they who have profited by the like, may, from a thorough knowledge of their own genius, ſuſpect him. It is probable he repelled the inſinuation with ſpirit and propriety, and thereby made way for his motion, where otherwiſe perhaps it might have found ſome obſtruction.

I pretend not to know what this ſubject *of much greater importance* might be, but perhaps one might ſafely ſay at a venture, that, were it known, it would detract nothing from his Lordſhip's good ſenſe, or his love for his country, to ſuppoſe his head might not be ſo full of it, as theirs were who furniſhed the magazine-man with this anecdote, on which he thus deſcants:

" From this view of the affair, it does not ap-
" pear that government is much alarmed at the
" increaſe of popery, and it is probable that the
" account, which in conſequence of this motion is
" now taking, will never be called for, except by
" the Noble Lord who made it."

So

So then these lists, directed by our venerable Bishops to be taken so correctly and completely, at the solicitation of the most illustrious body of the legislature, and at the command of Majesty itself, are to be laid by as waste-paper—A mere parade, to give the parochial clergy a little temporary employment! And all for what! To furnish the writer of a magazine, and his solemn patrons, with matter for a little grimace! On my conscience, both the parochial clergy and the government are highly obliged to this Gentleman. Is it for the honour of government to be represented as acting these farces with the people? If the representation is true, let no man complain henceforward that government is treated with licentiousness and contempt. The exhortations of the parochial clergy will never be able to preserve among the people a due respect for such government, when perhaps their superiors would have them to be a little more in earnest.

But though our civil governors should pass by our accounts without farther notice, may we not expect that our ecclesiastical superiors, whose immediate injunctions set us to work, will pay a little more regard to our returns? Will they too slight them with the same supercilious contempt? I can never believe it. I have been assured, that there are those among them whose charity for the souls of the distant Americans would not leave one stone unturned to ennoble their present ungentlemanly system; and can we suppose they would not look into the dangers their own flocks may incur, by being exposed to the artifices of popish emissaries at home? A question has been asked, why the mo-

tion did not come firſt from them? I doubt not but a very ſatisfactory anſwer might be given to it. But if this preſumptuous writer is to be credited, even theſe our venerable paſtors are equally unconcerned, either where the motion began, or where it will end.

The truth is, Mr. Baldwin, we have got among us a kind of proteſtant popery, which is full half-ſiſter to her of Rome. One cannot wonder that near relatives ſhould have a tenderneſs for one another, and be deſirous to ſleep under the ſame roof, if it could be brought about. The project indeed is not new. And ſome great churchmen in different periods, have been lately mentioned, who did their beſt to accompliſh it. Some incidents in the preſent times have brought the memory of theſe conciliators upon the ſtage, not with the moſt ſavoury reflections from the friends of the proteſtant religion. They have, however, found their defenders among ſome who might probably propoſe ſome benefit to themſelves from the accompliſhment of the plan. And to ſuch as theſe, a periodical hiſtorian, of this complexion, is a moſt uſeful hand.

I am,

SIR,

Yours, &c.

A CITY CURATE.

For

For the ST. JAMES'S CHRONICLE.

Nov. 21, 1767.

Addreſs *to the ſmall Remains of Old Conſiſtent Whigs*, continued.

GENTLEMEN,

AT the revolution, the freedom of elections was underſtood to be, not only *a fundamental right* of the Britiſh ſubject, but an *eſſential mean* of inſuring to poſterity, the bleſſings and benefits of that important event. At that time elections were upon ſuch a footing, that nothing appeared likely to controul them, but ſuch arbitrary proceedings, as were ſuppoſed to be effectually provided againſt by the *Bill of Rights*.

The attention therefore of our predeceſſors of that day, ought to have been ſteadily directed, upon all occaſions, to that indiſpenſable ſecurity of public liberty, and they ſhould have oppoſed, to the utmoſt of their power, the leaſt approaches towards the infringement of it. I ſay, *to the utmoſt of their power*; for it muſt be acknowledged, that as on the one hand, they were not apprehenſive that the freedom of elections could be reſtrained by any other than a *temporary* influence, (againſt

which, to do them juſtice, they exerted themſelves with ſpirit on ſeveral occaſions) ſo, on the other hand, was their power in a very fluctuating, and, generally ſpeaking, in a very feeble ſtate, from the time of the revolution to the year 1714.

But from that period, till within a few years of the preſent æra, the game has been in whig hands, or in the hands of thoſe ſo eſteemed; and by the providential acceſſion of the illuſtrious Houſe of Hanover, the means were afforded them of correcting all former deviations from the Bill of Rights.

It is true, at the commencement of this period, they had their difficulties. The remnants of jacobite and high-church principles, formerly infuſed, and then diligently cultivated, particularly by the clergy, called for immediate expedients to check them. But after the rebellion of 1715 was quaſhed, they ſeem to me to have had every advantage that was neceſſary to ſecure public liberty on the firmeſt baſis, as long perhaps as time ſhould laſt.

I am upon the ſubject of elections, and, for the preſent, ſhall keep to that. The form of this addreſs will not admit of minute details, nor have I any inclination to enter into them. Suffice it to ſay, that in this article, the conduct of the whigs of thoſe days, does not ſeem to have tallied with their principles. They pleaded, that the ſpirit of jacobitiſm was ſtill rampant. I agree it was. I remember the times right well. But were *all* the meaſures that were then taken to ſubdue it, quite neceſſary? I think not. I never thought they were. There is a diguity (I was going to ſay a majeſty) in

in ſtrictly conſtitutional proceedings, which will overawe the moſt turbulent faction, and, with very little patience, will put thoſe who oppoſe government with *other* views, and upon *other* motives, in the wrong, even with the moſt prejudiced populace.

But after making all poſſible allowances for the embarraſſment of the whigs in thoſe times and in thoſe circumſtances, the inexcuſable part of the conduct of us their deſcendents has been, that what they laid down as rules of acting in a preſſing neceſſity, have all along been adopted as ſtanding maxims for all occaſions, when no ſuch neceſſities could be pleaded.

Upon mentioning this to ſome of you my good friends, I have been anſwered, that no human power can poſſibly prevent corrupt and undue influence in elections; that all meaſures have been taken, and all expedients that the wit of man could contrive, have been fallen upon without effect; and that if the preſent law, enacted for that purpoſe, (which, by the way, was the manufacture of the tories) be not effectual to reſtrain the evil, it is in vain to look for any other remedy.

And indeed as matters have been managed on our part, I do not know but this may be the caſe. Our enemies are profiting too ſweetly by the precedents we have bequeathed them, not to leave thoſe matters juſt as they are, as long as they can. Give me leave, however, to remind ſome of you, who muſt remember it well, that ſome years ago, at a private conference held upon that ſubject, a clauſe was propoſed to be added to the act againſt bribery

and corruption, by as wiſe and worthy a man as we ever had among us, which every one preſent agreed would have operated to the beſt effect; but however was over-ruled for a reaſon, which, as my ideas laid at that time, implied, that elections *ought not to be free*.

At that period there were no neceſſities to plead. The prince upon the throne was firmly and deſervedly fixed in the affections of his people, and all the inconvenience we had to ſtruggle with, was that of having our own principles played upon us by the enemy; when, inſtead of taking the lead of them in acts of true patriotiſm, and correcting all invidious meaſures, when the occaſions for them had ceaſed, we weakly and meanly ſubjected ourſelves to the reproach of having changed hands with them, and of doing the very things, for which, in times of yore, our forefathers had ſeverely laſhed them.

For example: We ſuffered, as I hinted above, the tories to bring in and perfect the bill againſt bribery and corruption in elections; and we wanted to have our acquieſcence in it counted for a virtue. But whether through inadvertence, or becauſe ſome of our leaders imagined it might be of uſe to them, I cannot ſay, a clauſe was added, which, as hath appeared by its ſubſequent operations, had no alliance with the ſalutary purpoſe of any law propoſing to ſecure the freedom of elections.

The event of a conteſted election, may poſſibly have depended upon very defective evidence. In this caſe, a ſecond hearing might ſet all right. The management of affairs, particularly in cities and

and towns corporate, has often been in hands, who had it in their power to ſecrete, or otherwiſe miſrepreſent authentic evidences and records. In this caſe a *final* determination muſt for ever exclude the ſufferers from a re-hearing, to which the merits of their cauſe might otherwiſe intitle them. And beſides the aſcertaining the qualification of voters in perpetuity, could not fail of being a temptation to engroſs ſuch qualification into a few hands, perhaps (where it was ſo transformable) into one, to whom a revolutioner would, to very little purpoſe, preach the doctrine, that *elections ought to be free.*

I have heard a thouſand times that our predeceſſors contrived this expedient as a barrier againſt the tories for the time being. If that was really the caſe, they have left us to regret the folly of their politics, when we obſerve the advantages it hath thrown into the hands of our triumphant adverſaries, as indeed every thing elſe hath done, when and where we or our predeceſſors deſerted our principles, for the ſake of a temporary refuge againſt tory influence.

I have often ſmiled in the midſt of my grief, within theſe laſt two months, at the ſerious and pathetic exhortations which ſome of our thread-bare brethren have addreſſed in the public prints, with wonderful zeal and gravity, to the electors of Great Britain, calculated for an approaching criſis, particularly to thoſe concerned about boroughs: Much with the ſame effect, with regard to a great number of them, as we ſhould endeavour to exclude a man from the next turn in a church living, who has got the whole advowſon into his hands.

I ſhall now come by degrees a little nearer our own times and grievances, and in the mean time, am, Gentlemen,

Your ſorrowful brother,
And humble ſervant,
*An Old Conſiſtent Whig.**

To the PRINTER.

SIR, *Dec.* 1, 1767.

THERE is no body of men in the kingdom I have more reſpect for than the clergy of the eſtabliſhed church of England, and am never more concerned, than, when any thing is objected to their general character, to ſee them poorly defended. In all bodies of men, even thoſe of the moſt defæcated compoſition, there will be individuals whom no man can juſtly defend, men who act out of all character, and who, inſtead of conſidering the ends of their public duty, are ſeeking nothing but their private advantage. There are ſuch as theſe among the clergy, and theſe I will never reſpect, but ſpeak of their faults freely till they mend them. With ſome of theſe I have debated ſome points a pretty while ago, in your Chronicle, and hoped I had convinced them of their miſtakes. From a letter in your paper, October

* It is much to be regretted, that the author of the papers with this ſignature, was by a very ſingular accident put out of a condition to continue them.

ber 29, ſigned *Philoveritas*, I learn that I depended too much upon their ingenuity. This Gentleman is plainly of that claſs, whom no man can reſpect, who has any regard for the true intereſts of chriſtianity, and who, conſcious of his own deviations from the line of duty incumbent upon a proteſtant miniſter, endeavours to ſcreen himſelf, and ſuch as himſelf, by retreating to the body in general, and pretending that if you attack him, you will certainly maim his more deſerving brethren. For example: There was one who ſigned himſelf *Sacerdos Raſticus*, who laughed at the public alarm concerning popery, and argued as if nothing could be more ridiculous or needleſs than to preach againſt it. There were others under different clerical ſignatures in the ſame ſtory. They were properly reproved, and found, if they went on, they ſtood a fair chance of being diſowned by their more reſpectable brotherhood. There was no retreating therefore to thoſe under theſe circumſtances. After a while, and when they ſuppoſed their faces were forgot, they appeared again, and perceiving the tide was turned, they began to plead their aſſiduity in preaching againſt popery, and the very great things they had done that way. An humble modeſt miniſter of the goſpel, will content himſelf with the inward ſatisfaction of having done his duty, and with receiving the reward allotted to him in his ſtation, be it more or leſs; and for the reſt, he knows he ſhall have the approbation of all wiſe and good men. How different is the conduct of this trumpeter *Philoveritas?* He inſiſts upon it that the clergy, meaning himſelf and fellows, preached againſt po-

pery with zeal and energy. Pray, Sir, when and where? Why, twenty years ago, in 1745. And then, enumerating their particular merits, (for the proof of which, by the way, you may as well look upon a blank paper, as in *Philoveritas*'s letter) he claims for them with open throat all the pudding and all the praiſe that has been ſtirring in the kingdom ever ſince, for theſe important ſervices. Here it was a natural queſtion, How came the nation to want ſo much preaching againſt popery at that period? The anſwer is as natural: Theſe preachers had neglected their duty till popery had got to ſuch a head, that it became as much as the brave Duke of Cumberland could do to ſubdue it. Hereupon, *Philoveritas* puts on his wiſe face and tells us, "The clergy ought not to "be blamed for not giving warning of a danger "before they knew any thing of it!" A pretty character for a public watchman! Not to know that thieves will rob! Should a proteſtant miniſter be ignorant that there is perpetual never-ceaſing danger, both to our religion and government, from popery? Should ſuch a one be ignorant that popery, reſtleſs popery, is ever at work night and day to compaſs the deſtruction of both? But perhaps the watchman was aſleep. That, indeed, is *one* excuſe, and as far as I ſee we muſt let it paſs.

But there was one article in my letter to which *Philoveritas* has not ſaid one ſyllable. The proteſtant diſſenters, he was told, had their full ſhare of merit on that trying occaſion. They not only preached, but printed a great many excellent ſermons againſt popery: What ſhall they have therefore? Why, with *Philoveritas*'s good will, neither

a breath of praiſe, nor one ſlice of pudding. And is this ſmuggling work, this arrogant excluſive adulation of themſelves the badge of the eſtabliſhed clergy? God forbid. The beſt of them ſcorn it, and none would ſtigmatize themſelves or their brethren, with ſuch an invidious character, but a man loſt to the ſenſe of public good, and overrun with the mean ſelf-partiality of a phariſee.

But he begins to apprehend that the infidelity of the preſent age may be laid at the door of the eſtabliſhed clergy. Here I beg leave to apply my diſtinction. Pious, painful, diſintereſted clergymen will never bear this reproach. What concluſions the wavering chriſtian may draw to the diſparagement of religion, from the non-reſidence, commendams, pluralities, pleaſureable diſſipations, luxurious tables, alley jobs, and a long *et cætera* of ſecularities of ſome, not in inconſpicuous ſituations, who call themſelves chriſtian paſtors, I cannot pretend to know, but ſhould be glad of *Philoveritas*'s ſentiments on the ſubject, and am,

SIR,

Yours, &c.

MISOPHARISÆUS.

To the PRINTER.

SIR, *Jan.* 9, 1768.

IT has been obſerved that the common people of this country are extremely eloquent upon certain occaſions, without having learned the rules of

rhetoric, and particularly happy in the propriety of their metaphors: Among other inſtances that might be given, I ſhall now mention only the terms *flint* and *dung*, applied by the journeymen taylors to their brethren of the craft, who abide by or deſert certain reſolutions of the fraternity, reſpectively. I do not think two more proper words could be found out to characteriſe the whole people of Great Britain, ſuppoſing them to be divided into two grand parties. Whig and tory relate only to politics; high church and low church take in only religious ſentiments; honeſt man and knave, are commonly confined to matters of trade; and ſo on with reſpect to other diſtinctions; but *flint* and *dung* are univerſal characters, and extend to all parties and profeſſions; and though a man be neither whig nor tory, high church nor low, honeſt man nor knave, every individual among us is either a *flint* or a *dung* in ſome reſpect or other; but more particularly at this preſent writing in politics. Perhaps it cannot perfectly be known in which of theſe claſſes to range every particular perſon who has a vote to give at the next general election; but as moſt of thoſe, where there is a conteſt, have either promiſed their votes, or given their ſentiments in favour or diſapprobation of one ſet of candidates, they muſt paſs at preſent for *flints*, till it is proved, on the day of trial, what is the true ſubſtance of which they are compoſed. This may be a matter of ſome conſequence to the public in the event, when, no doubt, we ſhall ſee or hear of plenty of *whig-flints* and *tory-flints*, and *vice verſa*; but it is a matter of more importance, whether thoſe on whom the votes are beſtowed, in the

the firſt inſtance, prove *flints* or *dungs*. Every candidate appears in his public addreſs, a proper perſon to repreſent a true friend to his King and country, and to the religion, laws, and liberties of his conſtituents. How happy ſhould we be in having ſuch guardians and protectors, if we could but be aſſured that every ſingle ſoul of them would prove a true *flint*; but the miſchief is, that certain chemiſts, who are never quiet with their experiments, have of late years found the method of macerating our Britiſh *flints*, by means of a certain powder of projection, till they are tranſmuted, in form, conſiſtence, pliability, and ſmell, into true genuine *dungs*. Hiſtory hath recorded a whole groupe of *flints* (called likewiſe in their day, by the name of *minorities*) who underwent a general tranſubſtantiation of this ſort, to the great amazement of the byſtanders. The reſolvent menſtruum was ſaid to be furniſhed by a northern quack, who ſince that event hath applied his noſtrum to a particular flint, which all the connoiſſeurs in mineral matters had pronounced to be as inexpugnable as adamant. That *flints* might be converted into *dungs*, is allowed on all hands; but many and long diſputations have I heard among the political literati, whether it was poſſible to convert a *dung* into a *flint*; and, on theſe occaſions, a particular *dung* has been propoſed. It was univerſally agreed that there was no oppoſing theory to matter of fact; and here it was proved, that a particular ſubject, perfectly ſtercoraceous to all human appearance, by being removed out of the atmoſphere of the Caledonian diſſolvent, has hardened by degrees into an obſtinate and obdurate *flint*. But the

the more nice obſervers have declared, that they could always perceive in ſuch *ſtint* or *ſtints* an attractive tendency verging towards the Scottiſh elaborator, and particularly that quarter of it where his *Aurum potabile* was depoſited; whence it was concluded, that the flinty appearance was but a thin incruſtation, which would moulder away upon the ſlighteſt application of the noſtrum. Many queſtions of like import have been moved in different companies; particularly, whether there was one *ſtint* to be found among forty *dungs?* Whether Mr. *Wilkes* is a flint to be depended upon? And whether the *ſtints* of the metropolis are likely to prove true mettle, or mere Scotch pebbles? But the moſt remarkable phænomenon I have heard mentioned, is ſomething reſembling the toes of Nebuchadnezzar's image, part iron and part clay, a motley compoſition of *ſtint* and *dung*, not however to be ſeparated by any chemical operation hitherto found out: For example; a ſubject which has been found, upon trial, to have the properties of a *dung* in politics, has proved, at the ſame time, a compact and ſturdy *ſtint* in church matters: And if report be true, an unconquerable *ſtint* in the field of battle, hath ſometimes been found to have ſome *ſimoſity* in his compoſition, in conteſts and diſputes of the political kind. In what various reſpects our countrymen may be *ſtints* or *dungs*, the bounds preſcribed me will not let me explain; nor how far theſe metaphorical expreſſions may be ſuppoſed to characteriſe the fair ſex. In point of virtue I take it for granted they are all *ſtints*; and the other term is too indelicate to be applied to them in any view. They take their turn as well

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as the men in politics, and here too are all of them *flints* to an individual—*Flints* of the right or the wrong ſide, as it happens, one excepted, our excellent female hiſtorian, whoſe conduct, ſpirit, and pen will preſerve and perpetuate the idea of a *true Britiſh flint*, to our lateſt poſterity, even though not one example ſhould remain among them to compare with the deſcription.

I am, SIR,

Yours, &c.

SAXIFRAGUS.

To the PRINTER.

SIR, *Feb.* 23, 1768.

A Paragraph in your Chronicle of Feb. 4, informing your readers, that the "celebrated "Mr. Caſali is painting a fine picture of the cru- "cifixion, ſaid to be intended for the altar-piece "of the new chapel in Charlotte-row," put me in mind of the following account of a matter of fact, well known in the neighbourhood where it happened. A parochial chapel in a weſtern dioceſe becoming ruinous about ſixteen years ago, the inhabitants were adviſed to ſolicit a brief for the rebuilding of it. Previous to which, however, they thought proper to conſult the Squire of the pariſh, who was a ſenſible benevolent Gentleman, with a plentiful fortune. The worthy man told them, they would have no occaſion for a brief, for that he would rebuild the chapel at his own expence, and furniſh it completely, provided the plan and execution might be left entirelyto himſelf. The people

people readily aſſented to the propoſal, and the chapel was accordingly rebuilt, and fitted up for ſervice in a plain, neat, and ſubſtantial manner, to the great ſatisfaction of the pariſhioners. Some time after, a perſon of taſte in ſuch matters, being on a viſit to this Gentleman, was ſhewn the chapel, by way of having his judgment on the execution of the plan. The connoiſſeur approved of all, ſave only that he ſaid, there ſeemed to want an elegant painting for an altar-piece, of which he offered to furniſh the Squire with a deſign. To which the other replied with a ſmile, "Sir, I "fancy you miſtake the matter: This chapel is "intended for a place of worſhip for chriſtians and "proteſtants, who having nothing to ſacrifice, nor "any thing to worſhip but the inviſible God, have "no occaſion either for altars or altar-pieces." Pray, Mr. Baldwin, how is this matter underſtood in Charlotte-row? I am,

SIR,

Yours, &c.

ICONOCLASTES.

LON-

LONDON CHRONICLE, *Feb.* 25, 1768.

To the PRINTER.

SIR,

THE Lord Biſhop of Cheſter*, in his late ſermon before the ſociety for promoting chriſtian knowledge, very pathetically laments the want of places of public worſhip for the members of the church of England, eſpecially the poorer ſort, in this metropolis†, and in many large populous towns: after which his Lordſhip makes the following remark: "Who can wonder, that ſuch "crowds, not having a ſpot to bend their knee "upon, ſhould reſort to conventicles ſet apart for "religious purpoſes by unauthoriſed and unqualified teachers; hoping and truſting that the piety "and ſincerity of their intentions may compenſate "for the deviation they are making from the eſtabliſhed worſhip in which they are bred."

I hope this cenſure upon the churches of thoſe that diſſent from the church of England is unmerited; and that their miniſters deſerve not the reproach of being *unqualified*; and I truſt that both miniſters and people are *authoriſed* in their way of divine worſhip, by that moſt righteous law of toleration, the dictate both of reaſon and revelation, by

* Now Lord Biſhop of Ely.

† The occaſion of this complaint ſhould ſeem to be now removed; the public prints having informed us, that the Lord Biſhop of London hath put a ſtop to the building of chapels of eaſe in the metropolis, as they are the cauſe that the mother churches are deſerted. *Nov.* 20, 1773.

by which every ſubject of the King of Great Britain is allowed to worſhip God in his own way, and is entitled to protection, ſo long as he keeps the peace, and maintains no principles manifeſtly inconſiſtent with the ſafety of the government.

Diſſenters, in general, differ from the eſtabliſhed church, *only* in their external modes of worſhip and government, and in the interpretation of ſome dark paſſages of the ſcripture. For the reſt, nothing is heard in their aſſemblies, but what tends to promote piety and virtue. It may therefore be preſumed, that the members of the church of England do nothing wrong, or that needs any apology in frequenting thoſe ſeparate places of worſhip, in ſuch caſes of neceſſity, as his Lordſhip mentions.

I would not ſcruple to ſay, it were laudable to do it ſometimes, without ſuch neceſſity, to ſhew that comprehenſive charity, which is the badge of the chriſtian profeſſion. Many of high rank in the church of England have not diſdained thus to own their diſſenting brethren; and many moſt reſpectable names, both in church and ſtate, were conſtantly ſeen at the late Dr. Foſter's, at the evening Sunday lecture, at the Old Jewry, from which none could depart, without the means of being made better; and not ſeldom did the ſame happen at the late Dr. Chandler's, at the ſame place.

The mutual calamities of churchmen and diſſenters, at the time of the revolution, had brought both of them to a right temper in this reſpect; and the ſame temper ſurely ought now to be encouraged and improved, when the common enemy of Rome, at this very hour, claims to be the

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eſtabliſhed church, ſuperior and prior to all others, and by his *Catholic Apologiſt* condeſcends to hold forth the olive branch of peace to none but ſuch as will ſubmit to his enormous and unabated claims.

I find the following inſtance of this good ſpirit, which I would recommend to proteſtants, in the life of the late Mr. Emlyn, an eminent diſſenter, p. 7. "He was far from being ſtiff in trifles, or "bigotted to any particular party: for on Sun-"days he conſtantly attended the ſervice of the "church both parts of the day, and in the even-"ing, when he preached in the Counteſs's hall, "he was attended by the miniſter of the pariſh "with whom he lived in great intimacy, and of-"ten officiated for him in the pariſh church; for "in thoſe days proteſtants were united, and bro-"therly love continued; and without any ſubſcrip-"tion, he had from the Biſhop of the dioceſe, a "licence to preach, *facultatis exercendæ gratia.*"

If this kind of intercommunion had been kept up, I apprehend much benefit would have reſulted to both parties; this moſt ſignal one, that it would have demonſtrated in fact and by example, in how eaſy a way clergymen might be relieved of that burden of ſubſcription to ſyſtematical creeds and confeſſions, of which all ſerious thinking men have long complained.

And then, Sir, a work of our own days, often mentioned, and variouſly characteriſed in your paper, might have been happily prevented, and never have ſeen the light; though it will now remain a claſſic of the firſt rank, and as it ſeems a ſtumbling block and rock of offence to many other churches as well as our own, till the time that they

they ſhall all be brought to require of none of their members, teachers, or others, to ſubſcribe or believe any thing but the expreſs doctrines in the expreſs words of holy writ. I am,

SIR,

Your obedient ſervant,

NEUTER.

ST. JAMES'S CHRONICLE, *Feb.* 27, 1768.

To the PRINTER.

SIR,

SAUNTERING the other day in a Bookſeller's ſhop, I accidentally took up a Treatiſe of Cookery, in which was exhibited the inſtallation dinner of a certain Rev. Doctor, whoſe name the author did not ſeem at all ſolicitous to conceal. Upon enquiring after the donor of this elegant entertainment, I was informed, that he was, in the laſt generation, a Dignitary in a northern cathedral, who took a pleaſure in entertaining his brethren with the beſt the country and ſeaſon would afford; and indeed, ſo far as I can judge, a more luxurious repaſt could hardly be contrived than this which the author of the book hath given, as a ſpecimen no doubt of his own mageiric talents, as well as of the taſte and magnificence of the Gentleman who employed him. This religious and hoſpitable cuſtom of church-feaſting anſwered ſo many good purpoſes in the days of our fore-

fathers,

fathers, that I think it much to be lamented it ſhould be ſo little the mode of theſe times, inſomuch that among all the inſtances of luxury in the upper ranks of our people, which are complained of as the means of enhancing the price of proviſions, I do not remember that the luxury of the clergy has been once mentioned. It was otherwiſe it ſeems about a century and a half ago, as we learn from a ſermon of the memorable John Hales of Eton, againſt gluttony, wherein the preacher is not a little ſevere upon the churchmen of his time for this cuſtom of ſuperfluous eating. "What ſhall we ſay, quoth he, when we find it "in *Dei Rebus*, when we ſhall find it made a part "of religion, and the ſervice of God? The world "is apt upon all occaſions to fall upon unneceſſary "commeſſation and compotations; the church "need not ſtrike in to ſet it forward, and make "feaſting a part of religion, and bring the church "and the kitchen together. And yet we ſee it "doth; for when we celebrate the memorial of "any ſaint, the birth or death of any apoſtle or "martyr, do we not call this ſolemnity their feaſt, "and ſo accordingly ſolemnize it with an exceſs of "cheer? I have often wondered upon what diſ-"cretion it is that chriſtians have thought fit to "celebrate the memorials of ſaints with feaſting, "which is one of the greateſt vanities."

I cite this paſſage only to ſhow the wiſe and pious practice of our anceſtors in this article of church-feaſting, without building any thing upon the wrong-headed opinion of this John Hales, who, as I have heard ſome people ſay, was little better than a preſbyterian, and by no means a com-

competent judge of what is fit and proper in a religion calculated for the practice of Gentlemen, as that moſt religious monarch K. Charles II. characteriſed our excellent church. And I was not a little comforted by obſerving in our public prints a while ago, that St. Stephen was honoured on his late anniverſary with a religious commeſſation of orthodox divines, gifted with more adequate notions of the ſingular benefits of church-feaſting than this canting preacher, who, ſimple man as he was, thought, as moſt of our peeviſh diſſenters do, that paying all theſe honours to dead ſaints, had a ſtrong ſcent of popery.

But whatever may have been thought of church-feaſting heretofore, or whatever may be thought of it now by fanatics and enthuſiaſts, I cannot but wiſh to ſee it revived in all its ancient ſplendor and dignity. I have, from my cradle, been ſtudious to promote the good of my country, and eſpecially attentive to ſuch expedients as might be of the greateſt ſervice to it in particular exigences. It is now no ſecret that the people of our American colonies, and, above all others the Boſtonians (the greater part of whom are diſſenters from our happy eſtabliſhment) are falling upon ſuch ſchemes of oeconomy and frugality, as, if not timely prevented, may be of the greateſt detriment to our trade, by ſuperſeding their preſent demands for various articles of luxury from this country.

In the contemplation of this event it hath occurred to me, that if the venerable Doctor, whoſe inſtallation-dinner is recorded as above, were now living, and were to be ſent among theſe coloniſts, with an epiſcopal character, and with appointments

ments ſuitable to his exquiſite taſte and magnificent ſpirit, he would ſoon let theſe ſtrange mortals ſee the difference between their own ſtingy pinch-belly religion, and the free hoſpitable genius of the gentleman-like ſyſtem which prevails in the mother-country In all religious inſtruction it is an approved maxim, that example goes as far again as dull muſty precept; and I dare ſay no examples have ever been more prevalent than thoſe which are applied to the cravings of the belly; and I am perſuaded, were theſe mortified round heads once to perceive, that a good dinner were to be the conſtant attendant upon viſitations, inſtallations, and other eccleſiaſtical ordinances, as was at leaſt once the caſe in our excellent church, and may be ſo again, they might be prevailed with, without many qualms of conſcience, to convert their meeting-houſes into hotels of entertainment, and leave ſuch of their Meſs Johns as ſhould not be willing to epiſcopize in religious ceremonies, the option of learning the art of roaſting, boiling, ſtewing, pickling, and preſerving, that they might therein get a comfortable livelihood without ſtretching their conſciences to any other ſort of conformity.

To bleſs thoſe diſtant regions with a prelate of their own is a project that has been long thought of. It would be hard if we could not find a dignitary of the ſame taſte and diſpoſition with the Doctor above-celebrated, and ſurely never was a more proper time for carrying this brotherly plan into execution. Not a Boſtonian of them all could have the aſſurance to attend an entertainment where the taſte and magnificence of the church

ſhould

ſhould be diſplayed in all its glory, without habiliments ſuitable to the auguſt occaſion; and the improvements that might thus be made among them, in the furniture both for the back and belly, would infallibly bring their orders back to Old England, with many more additions than can be readily foreſeen, and leave them neither time, nor ſobriety of mind, to think any more of their nonſenſical plans of retrenchment.

I hope, Mr Baldwin, my countrymen will take this propoſal in good part. My good meaning, both towards the church and the trade of theſe kingdoms, will not, I flatter myſelf, admit of any queſtion. Perhaps ſome abler pen may improve theſe hints into ſomething more concocted; and the ſooner the better in the preſent criſis.

I am,

SIR,

Yours, &c.

Apicius Eccleſiaſticus.

The END *of the* SECOND VOLUME.